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A  
SHORT EXPLANATION  
OF  
OBSOLETE WORDS  
IN OUR VERSION  
OF  
THE BIBLE,  
AND OF SUCH AS ARE THERE USED IN A PECULIAR  
OR UNCOMMON SENSE.

For the Use of Young Persons.

BY  
THE REV. H. COTTON, D.C.L.  
ARCHDEACON OF CASHEL, AND LATE STUDENT OF  
CHRIST CHURCH.

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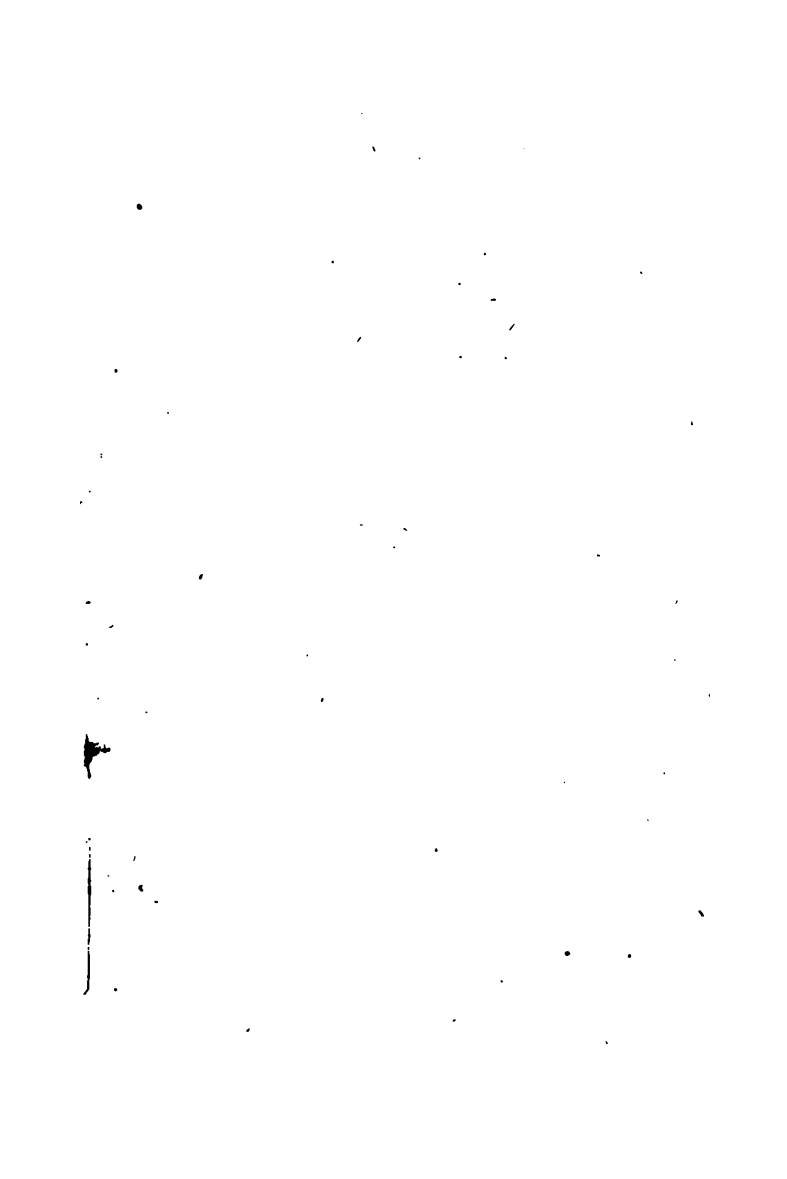
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## PREFACE.

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THE authorized English Version of the Bible, as delivered to us by the translators in the reign of King James the First, has long enjoyed well-merited reputation, for its fidelity to the inspired original.

In addition to this, most valuable quality, it possesses another feature, of no small importance, when we consider the condition and character of by far the greater number of those persons for whose use the translation was designed. And this is, that its language has been chosen with so much judgment, that even in the present day, in spite of all those changes which time never fails to produce in languages both written and spoken, the great body of it continues perfectly intelligible to the generality of readers; although no parts of it can be of less age than two centuries and upwards, and many portions are much nearer to three than two.



While we acknowledge with due thankfulness that the difficulties of its expressions are so few, it would be absurd to assert, or imagine, that *all* verbal explanation is unnecessary. In every nation we perceive a gradual and progressive alteration of its vocabulary ; both words and phrases are exchanged or altered from time to time, according as fancy may dictate, or reason seem to require. Words, which were of universal use, become restricted to some few, or even to a single district of country : others, which had once a *general* meaning, acquire a *particular* signification ; and some, by slow degrees, have wholly disappeared.

An attempt to supply this unavoidable defect, and to relieve the verbal difficulties of the young and the unlearned, may claim to be favourably received. However brief or common-place may be the explanation offered, however small the aid ; that cannot be wholly without its use, which relieves the mind of the pious and humble reader from one doubt in the perusal of his Bible, or deprives the infidel or the sceptic of a single malicious sneer.

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For the gratification of those persons, who may wish either to trace back the history of these obsolete expressions, or to satisfy themselves that King James' translators did not adopt them arbitrarily and without authority, I have not only adduced instances of their usage by profane authors; but likewise have set down the earlier translations of our Bible, in which the same expressions may be found. These are pointed out by the Arabic figures subjoined to each article; in which figure 1. denotes

Coverdale's translation, first printed in 1535.	
2. Matthew's . . . . .	1537.
3. Cranmer's, or the Great Bible . . . . .	1539.
4. The Genevan . . . . .	1560.
5. The Bishops' . . . . .	1568.
6. The Douay-Rhemish . . . . .	{ 1583.
	{ 1609.

This latter portion however, as being less adapted for general use, than that which is *merely explanatory*, is in most cases distinguished from the remainder of the work by being printed in a smaller letter.



**ABJECTS.** *Persons despised, or disregarded:* from the Latin "*abjectus*" thrown away. "The "*abjects* gathered themselves together against "me." Psalm xxxv. 15.

It was an expression in use among writers, both of prose and poetry, during the sixteenth century. "They "never became any lordes, but persecuted *abjects*." Bishop Bale. 3. 4. 5.

**ADAMANT.** Derived from the Greek, signifies an *imaginary stone, of impenetrable hardness*. "As an *adamant*, harder than flint, have "I made thy forehead." Ezech. iii. 9. Again, at Zechariah vii. 12.

It is found more frequently in poetry than prose, and occurs in Shakspeare, Milton, Dryden, and others.

"And write whatever time shall bring to pass  
"With pens of *adamant*, on plates of brass."

DRYDEN.

It also occasionally (but not in our Bible) signifies the *diamond*: and sometimes, the *loadstone*. 1. 2. 3. 5. 6.

**To ADJURE,** *to bind under a curse*. Also, *to charge and bind earnestly, whether by word or oath*. "Joshua *adjured* them—saying, Cursed "be the man before the Lord that riseth up "and buildeth this city Jericho:—"I *adjure* "thee by the living God." Joshua vi. 26. I Sam. xiv. 24. &c.

It is derived from the Latin "*adjuro*."

**ADO.** This word is commonly taken for a noun substantive, ("Why make ye *this ado*?" Mark v. 39.) but really is the infinitive mood of a verb, and is equivalent to the expression *to do*: just as *affair* is derived from the French "*à faire*."

In fact, at the present day we say indifferently "a

"great ado," or "a great to do," signifying a *bustle*, *hurry*, or *tumult*. It only occurs once in our Bible, at Mark v. 39: but is common in early English authors. "There is no prince so secular, but that he *hath adoe* "with the profession of the Gospel." Erasmus' Paraphrase of the New Testament. Boucher, in his Glossary, brings forward an instance of this word used in the plural number, "their private *adoes*," from the old Scottish Acts of Parliament. 1. 2. 3. 5. 6.

**ALBEIT.** *Although.* Or, more fully, *although it be so.* "*Albeit* I have not spoken." Ezechiel xiii. 7.

So Shakspeare, "*albeit* unused to the melting mood." The poet Spenser uses another tense of the verb, "*al were* it:" but at present both these expressions are wholly superseded by the modern "*although*." 4. 5.

**ALMS.** *An act of charity, a charitable donation.* "Cornelius, a man which gave *much alms* "to the people." Acts x. 2.

It was formerly written "*almes*," "*almesse*," "*almose*," and "*almosine*," being derived from the Greek and Latin "*eleemosyna*," and is still pronounced in Scotland as a dissyllable. Observe, that this word is of the *singular* number; as at Acts iii. 3; the lame man, seeing Peter and John, asked *an alms*. The same usage may be found in Shakspeare, Dryden, and Swift. *Alms-deeds* occurs at Acts ix. 36: and we still commonly use *almoner*, "a distributer of bounty;" and *alms-house*, "a dwelling provided for objects of charity;" with other compounds of this word.

**ALOOF.** *At a distance.*

Derived, according to Dr. Johnson, from *all off*. It occurs only once in our Bible; at Psalm xxxviii. 11: "my lovers and my friends stand *aloof*:" but is used by older writers of credit, both in poetry and prose. "*How then is the sinner aloof from God?—he is aloof from grace, as the way; so from glory, as the end.*" Bishop Hall.

**AL TO.** *Entirely.* This ancient expression oc-

curs only once, at Judges ix. 53. It has become entirely obsolete: insomuch that in many late editions of the Bible it has been hastily accounted for a mistake; and the phrase "*al*" "*to brake his skull*," has been altered to "*all*" "*to break his skull*."

Yet the expression was common formerly: it occurs not only in Wicliffe's version, but also in the works of Chaucer, Sir John Harrington, and the Countess of Pembroke; and even in Milton we read, "her wings" "*were al-to ruffled*." Akin to this was also the word *toto*, anciently used instead of *too*: "This meat being" "*toto light*:"—"with *toto* much perverse a judgement." Erasmus' Paraphrase. 2. 3. 5.

AMAIN. *With speed, or with vehemence.*  
2 Macc. xii. 22: "the enemy fled *amain*."

The word is derived either from the Latin, or from the Saxon "*mægn*." It occurs only once in our Bible; but is found in Shakspeare, Milton, and Dryden.

"Great lords, from Ireland am I come *amain*,  
"To signify that rebels there are up."

SHAKSPEARE.

To AMERCE. *To punish by a pecuniary fine.*  
"They shall *amerce* him in a hundred shekels."  
Deuteron. xxii. 19.

It is derived from the French. In many writers it signifies "to punish by deprivation of some good, *not money only*." In Magna Charta we read, "a free man" "*shall not be amersyd* for a small faute;"—and in Milton, "*spirits amerc'd* of heaven." 2. 3. 5.

ANISE, occurring at Matth. xiii. 23, is the name of a small herb, (being a sort of *parsley*,) formerly much better known in England than at present: since, although we still make use of its expressed oil, we no longer rear, but import, the seeds from which it is produced.  
1. 2. 3. 4. 5. 6.

ANON. This word, which only occurs twice, at Matt. xiii. 20, and Mark i. 30, "*anon* they tell him of her," signifies *quickly, presently*: (i. e. *in one instant*.)

Its derivation is uncertain, or at least greatly contested. See Horne Tooke, i. 523. and Warton's Hist. of English Poetry, 8vo. II. 496. Beyond dispute it is an ancient English word, and used by writers of high authority. 1. 2. 3. 4. 5.

To APPAREL. To *dress*. }  
 APPAREL, *dress*. }

Both these words are derived, through the French, from the Latin. "Behold, they which are gorgeously *apparelled*, are in kings' houses." The noun is still in use amongst us; but the verb has become nearly obsolete. It is found in Fabian's Chronicle. "You may have trees *apparelled* with flowers." Lord Bacon. 2. 3. 4. 5.

ARK, from the Latin "*arca*," denotes primarily *any covered chest, or coffer*.

The ark of Noah was of this construction; and also, the ark of the Covenant. So likewise was the "*ark* of bulrushes," in which the infant Moses was exposed on the river Nile. For we read (in Exodus ii. 6.) that the daughter of Pharaoh did not perceive the child *until she had opened the ark*. This word is not yet wholly obsolete amongst us, but is retained still in some few of our English counties.

"Bearing that precious relike in an *arke*

"Of gold." SPENSER.

ARRAY; and, To ARRAY. The substantive is used in Scripture to denote *the order of battle*; also, *dress, or ornament*. The verb occurs there only in the latter sense. "Solomon in all his glory was not *arrayed* like *one of these*." Matthew vi. 29.

Chaucer condemns "*outrageous arraye* of women." From hence is derived our word *raiment*; which, if



written in full, would be *arrayment*. But for more exact particulars on this head, see the word *RAIMENT*.  
1. 2. 3. 4. 5. 6.

**ARTILLERY.** Derived from the French. It occurs only once, at 1 Sam. xx. 40, and there denotes the *bow and arrows* of Jonathan. "Jo-  
" nathan gave his *artillery* to the lad, and said  
" to him, Go carry them into the city."

But in every other instance which I remember, it is used to signify *fire-arms*, and particularly *cannon*. Milton calls thunder and lightning, "Heaven's *artillery*."

**ASTONIED**, from the old verb "to astony," occurs in several passages; signifying precisely that which we now express by the word *astounded*, or *astounded*.

"To astony" is used by Chaucer, Cheke, Sidney, and Spenser; and, at a much later period, by Milton. "He  
" reeled *astonied*; and forthwith the helmet fell off." Sidney. 1. 4. 5. 6.

**AT ONE.** This adverbial expression occurs only once, at Acts vii. 26: "he would have set them *at one* again."

It formerly was in common use. Spenser writes, "So  
" ben they both *at one*." And Erasmus' Paraphrase has, "in setting Christian princes *at one*:"—"he made  
" Herod and Pilate *at one*." From it are derived the verb *to atone*, of which the primary meaning is "to re-  
" concile," [Shakspeare]: and *atonement*, which originally signified "reconciliation," [Shaksp.] and afterwards (as in our Bible) "expiation." 1. 2. 3. 4. 5.

**ATTENT.** This passive participle of the verb "to attend," (as "bent" from "bend," &c.) is employed in the sense of *attentive* by our translators, who appear to have followed the ancient usage.

It occurs only in chapters vi. and vii. of 2 Chronicles:  
"Let thine ears be *attent* unto the prayer that is made in



"this place:" and perhaps from thence may have been adopted by Milton, Jeremy Taylor, and South. It is to be met with in Erasmus' Paraphrase. The adverb *attently*, derived from it, is found in Barrow's Sermons. 1. 2. 3. 4. 5. 6.

**AWAY.** The phrase occurring at Isaiah i. 13, "the new moons and sabbaths, the calling of assemblies, I *cannot away with*," is unusual, and may require a few words of explanation. "To away with," Dr. Johnson (or rather Todd) says, means *to endure*; and he cites the foregoing passage of Scripture, and one from Shakespeare. But though now obsolete, it was formerly much employed in the above sense. "Some *can well away with* elegant speech." Erasmus' Paraphrase. 1. 2. 3. 5.

**BARBED.** From the Latin "*barba*," *bearded*, or *jagged with projecting points*. It occurs only once, at Job xli. 7: "Canst thou fill his skin with *barbed* irons?"

Milton has,

"But rattling storms of arrows *barb'd* with fire."

**BATH.** This word does not bear, in our Bible, its ordinary signification; but is only used to denote a *Hebrew measure of liquids*, containing about  $7\frac{1}{2}$  gallons. "Ten acres of vineyard shall yield one *bath*." Isaiah v. 10. 1. 2. 3. 4. 5. 6.

**BEACON,** a word of Saxon origin, denotes *something erected on an eminence*, to give information or alarm.

It occurs only at Isaiah xxx. 17: "till ye be left as a *beacon* on the top of a mountain." 1. 2. 3. 4. 5.

**BEAST.** This word, in our Version, bears a *much more extensive* signification than that

which is generally attributed to it now; embracing the idea of *every living creature*, as distinguished from *man*. Thus at Acts xxviii. 5, the *viper* which had fastened on St. Paul's hand, is called a "*beast*:" and at Revelation iv. 7. we read that "the fourth *beast* was like "a *flying eagle*."

**BEEVES.** The plural of the noun "*beef*," signifying originally *an ox*, or *cow*, *fit for food*.

It occurs in the books of Leviticus and Numbers. At present the singular number is obsolete in this sense; but in the days of Queen Elizabeth, and earlier, our writers commonly said, *a beef*, *a mutton*; from the French, "*un bœuf*," "*un mouton*." Milton has, "*a herd of "beeves*, fair oxen and fair *kine*." 4. 5. 6.

**BESTEAD.** *Used, treated.*

Derived from "*stead*," which see in its place. At Isaiah viii. 21. occurs the phrase "*hardly bestead*;" which seems equivalent to Spenser's "*ill bestad*;" meaning in *ill case*, in *sad condition*. 5.

**To BEWRAY.** The same verb which we now write "*betray*." "*Surely thou art one of "them, for thy speech bewrayeth thee*." Matt. xxvi. 73.

But the older form is that used by Cheke, Spenser, and Hooker, and even by Addison. "*Bewray* not thy "*counsel to no person*." Chaucer. The verb is also found in its simple form, "*to wray*," in Chaucer.—See Nares' Glossary. 1. 2. 3. 4. 5. 6.

**To BIND.** *To confine*: and, particularly, *to imprison*.

In this latter sense it occurs both in the Old and New Testament: "*He bindeth up the waters in his thick "clouds*:" "*here he hath authority to bind all that call "on thy name*:" Job xxvi. 8. Acts ix. 14. &c.: as likewise does its derivative *bond*. In the former meaning we read in the book of Job, "*He bindeth the floods "from overflowing*." xxviii. 11.

**BLAINS.** *Pimples*, or *Pustules*. "A boy  
"breaking forth with *blains*." Exod. ix. 9.

This word is of Northern origin; and at present is seldom to be met with, except in its compound, "chill-blains." Milton, describing the plagues of Egypt, repeats the word;

"Botches and *blains* must all his flesh imboss."

1. 2. 3. 5.

**To BLAZE.** A verb active, of Saxon origin, signifying to *publish*, or *make known abroad*.

Derived from the second sense of the noun substantive "blaze." It occurs only once in our Bible, at Mark i. 45: "he began to publish it much, and to *blaze* abroad the matter:" but is used by all our older writers. 6.

**BOLLED.** At Exodus ix. 31, we read that "the flax was *bolled*." This word is said to come from the verb "to boll," which lexicographers interpret to *swell*.

But, as they justly remark, the older form was not "bolled," but "bollen," or "boln," as may be seen in Shakspeare: whence I cannot help believing that it is the past participle, not from "boll," but from "bell," (as "swollen" from "swell," &c.) "To bell" means, "to grow in buds or flowers," [Johnson], which is spoken of hops, and may be used with more propriety of flax, the blossom of which is elegantly bell-shaped. Sir Walter Scott, in some one of his poems, has the line, "and lint was in the bell;" which is exactly to our present point, "lint" being, as is well known, another name for flax. 1. 2. 3. 4. 5. 6.

**BOOTY.** From the Dutch "*buyt*," *plunder*, or *prey*.

It occurs four times in our Bible, and is a word still in some degree used amongst us: as is also its cognate expression "*to boot*," signifying "in addition," "into the bargain." Chaucer has the phrase, "therein is no *bote*," (i. e. profit). 2. 3. 4. 5. 6.

**BOSSES** occurs only once, at Job xv. 26 : where it is thought to denote *studs*, or *projecting ornaments*, on ancient shields ; a matter familiar to readers of the Greek and Roman classics. " He runneth upon him, even " on his neck, upon the thick *bosses* of his " bucklers." The word appears in the Genevan version, though not in this passage : it is there used instead of " ouches," which our authorized translators have employed. 4.

**BOTCH.** *A swelling, or eruption, of the skin.*

The word occurs twice in the twenty-eighth chapter of Deuteronomy : " The Lord will smite thee with the " *botch* of Egypt." So again, "*Botches* and blains must " all his flesh imboss." Milton. 1. 2. 3. 4. 5.

**BRAVELY.** *Finely, in splendid attire.* Derived from " brave." Judith " decked herself " *bravely*, to allure the eyes of all men that " should see her." ch. x. 4. 4.

**BRAVERY.** Not courage, but *splendour*, or *finery* ; derived from " brave," which itself anciently was used in this sense. At Isaiah iii. 18. we read, " In that day the Lord will take " away the *bravery* of their tinkling ornaments " about their feet."

Milton has preserved this signification : in Samson Agonistes he compares Dalila approaching, to

" A stately ship, with all her *bravery* on,

" And tackle trim." v. 717.

And John Lilly, in his " Euphues," states, that " an " other layeth all his living upon his back, judging that " women are wedded to *bravery*." So Shakspeare speaks of " a *brave* attendance ;" and Lord Bacon calls iron " a " *brave* commodity."

To **BRAY**, signifies, in our Bible, not only to utter the sound natural to asses, and perhaps

some other animals, as in the book of Job and the Psalms; but also to *bruise*, or *pound*: "Though thou shouldest *bray* a fool in a mortar." Proverbs xxvii. 22.

This latter sense we seem to have derived from (or at least *through*) the French. Horne Tooke judges this verb to be the root of our word "bread," which is merely "brayed corn." 1. 2. 3. 4. 5. 6.

**BRICKLE**, composed of brick, or earth, easily broken.

The word occurs only once, at Wisdom xv. 13: "This man, that of earthly matter maketh *brickle* vessels." It was formerly written *brokle*, or *brokel*, (that is, *broken*): modern usage has changed it to *brittle*. Thus we have "ditty" from the Dutch "*dicht*," and probably the Latin "*dictum*;" and the common people near London still say "Twittenham" for "Twickenham." This dropping of the sound of the letter *c* is familiar in such words as "victuals," "indictment," &c.; and the letter itself has disappeared in numerous instances, as in "portrait," formerly written *portraict*; "treat," *traict*; "treatise," *traictise*; "paint," *peinct*; and many others. *Brickle*, though now obsolete, was used by Stapylton, in his "Fortresse of the Faith" (1565), who speaks of "the *brickle* and variable doctrine of John Calvin;" and likewise by the poet Spenser.

**BRIGANDINE**. A coat of mail; perhaps such as was formerly worn by robbers, called (from the French) *Brigands*.

The word occurs twice in Jeremiah, but is now obsolete. "Furbish the spears, and put on the *brigandine*." Jerem. xlv. 4. So likewise, "they have their *brigandine*, their soldiers' girdle; and, to be short, all that complete *harness*," &c. Erasmus' Paraphrase. And Milton, in Samson Agonistes,

"Then put on all thy gorgeous arms, thy helmet  
"And *brigandine* of brass, thy broad habergeon,  
"Vant-brass, and greaves." A.

**BRUIT**. A report, or fame.



This word is French, derived from the Gothic, or the Anglo-Saxon ; and is frequent among our writers of the Elizabethan age. At Jeremiah x. 22. we find the passage, " Behold, the noise of the *bruit* is come." In certain parts of England *brit* is still used, in the same sense. 4. 5. 6.

**CALKERS.** Persons who calk a ship ; that is, who *stop its leaks with hemp.*

The expression occurs only once in our Bible, namely, in the twenty-seventh chapter of Ezechiel, where the prophet is uttering his lamentation over the rich and luxurious city of Tyre : " thy mariners, thy pilots, thy *calkers* " —shall fall." It is a word still in use among persons conversant with naval architecture. 4. 5.

**CHAFED.** *Heated, or inflamed, by rage.* " They " be *chafed* in their minds, as a bear robbed of " her whelps." 2 Sam. xvii. 8.

This is an expression familiar to us in Shakspeare ; and is found in Spenser, Dryden, and other authors. 2. 3. 4. 5.

**CHAPTER.** That which we now call the *capital* of a pillar.

It is derived immediately from the French "*chapi-teau.*" Moses, constructing the pillars for the tabernacle, " overlaid their *chapters* and their fillets with " gold." Exodus xxxvii. 38. So Coryat, in his Crudities, speaks of " the capitella, or *chapters,*" of pillars. 4.

**CHAPT.** *Opened, through heat and drought.* " Because the ground is *chapt.*" Jeremiah xiv. 4.

The passive participle of the verb " to chap," which occurs in Ben Jonson, and other old writers. We still use the expression " chapped hands," commonly, but improperly, pronounced " chopped."

**CHARGER** occurs ten or twelve times in our Bible, in the signification of a large dish.

I can offer no satisfactory reason for the meaning of

affixed; but perceive that it is so used by Dryden, and other writers posterior to our authorized version.

"This golden *charger*, snatcht from burning Troy."

1. 2. 3. 4. 5.

DRYDEN.

**CHARITY**, as used by our translators, denotes not merely *the giving of alms, or money*, the meaning to which it is too generally restricted at the present day; but a *general feeling of benevolence and affection* towards all our fellow-creatures, based on Christian principle.

St. Paul has left us the important hint, "though I give all my goods to feed the poor,—and *have not charity*, I am nothing." The etymology of the word sufficiently indicates its real extensive signification: the narrower sense has been introduced by the ignorance or the idleness of men.

**CITHERN**, occurring only at 1 Maccabees iv. 54, "with *citherns*, and harps, and cymbals," signifies a musical instrument, probably some kind of *harp*, being derived from the Latin "cithara."

At a later period it was spelled "gittern," and "gittern," whence comes our modern "guitar." "Cithern" is found in Drayton; also in Ben Jonson, and other ancient dramatists. "Most barbers can play on the *cithern*." Ben Jonson. 6.

**To CLEAVE.** *To adhere.*

The active verb, signifying *to divide*, is every day in use; but the neuter, which occurs frequently in our Bible in the above sense, is seldom employed at present. "Abhor evil; *cleave* to that which is good." Romans xii. 9. "Water, in small quantity, *cleaveth* to any thing that is solid." Bacon. 1. 2. 3. 4. 5.

**COCKATRICE.** In our Version this word denotes *a serpent*; but of what particular species, does not appear certain.

*It is found only in the books of Isaiah and Jeremiah.*

"The weaned child shall put his hand on the *cockatrice* den." Isaiah xi. 8. In ancient times many imaginary qualities were attributed to the cockatrice, giving it more the character of a fictitious than a real animal. 1. 2. 3. 4. 5. 6.

**To COCKER.** *To indulge, to spoil by indulgence.* "Cocker thy child, and he shall make thee afraid." Ecclesiasticus xxx. 9.

The expression is supposed to have a Northern origin; it is used by Shakspeare, by Locke, and Swift. "Fortune commonly nurseth, *cockereth*, and pampereth her darlings." Erasmus' Paraphrase.

**COCKLE.** A weed which grows among corn, *the corn-rose.* Job xxxi. 40.

Derived from the Saxon "coccel." It is the same as that which, in the New Testament, is called "tares." We find the word in Shakspeare bearing a metaphorical sense; "the *cockle* of rebellion." It occurs also in Sir T. Chaloner; "Nettles, thistles, mallows, brambles, *cockle*, or such like baggage;" also in other old authors. 3. 4. 5.

**COLLOPS.** In Job xv. 27. we read "collops of fat," signifying *slices, or pieces, of meat*; derived from the old French word "colp," to cut off.

It is an expression used by Shakspeare, and other later writers. "If there want but a *collop*, or a steak of me, look to it." Beaumont and Fletcher. 4.

**COLONY.** This word, at Acts xvi. 12, appears to denote a city not only inhabited by persons introduced from a distance, but also possessing peculiar privileges and rights. "The chief city of that part of Macedonia, and a *colony*."

**To COMMEND.** In one passage, Romans iii. 5. this verb seems to bear a peculiar mean



ing; signifying not only *to speak well of*, but also by implication something more, as *to magnify, to enhance*: "if our unrighteousness commend the righteousness of God." 4. 6.

**To COMMUNE.** *To hold conversation, or intercourse.*

This verb, frequent in the Bible, and used by Chalmers, Shakspeare, Milton, and Locke, has become almost obsolete; though we still retain its derivatives, "communion," "community," "communicate," &c. 1. 2. 3. 4. 5. 6.

**To COMPREHEND** does not always in our Version signify *to understand*, but also *to sum up, to comprise, or include*; e. g. "it is briefly comprehended in this saying;"—"the darkness comprehended it not;"—"who hath comprehended the dust of the earth in a measure."

And thus, in our translation of the Athanasian Creed, the word "incomprehensible" does not mean *unintelligible*; but rather *immeasurable*, not to be grasped by the finite faculties of man. The Greek text of the passage has ἀμετρεος, the Latin version *immensus*. Hooker uses "incomprehensible" for *not to be contained*. 1. 2. 3. 4. 5. 6.

**CONCISION** literally signifies a *cutting up, or cutting off*.

In the passage, Philippians iii. 12, "beware of dogs," "beware of the *concision*," it appears, from the context, to be a word coined for the purpose of being put in opposition to the *circumcision*: the Greek text has κατατομή and περιτομή, a resemblance which our translators have studied to preserve. Todd adduces an instance of its use in the literal sense, from a tract by Arnway: "harquebusering some, beheading others, and threatening more of the same *concision*, I am sure they cannot stand." 4. 5. 6.

**CONFECTION** occurs twice ; at Exodus xxx. 35, and Ecclesiasticus xxxviii. 8. It is usually restricted to the sense of a *sweetmeat*, a *preparation of fruit with sugar* ; but here denotes generally *any composition*, or mixture of different ingredients ; “ a *confection* after the “ art of the apothecary ;” being closely translated from its Latin source “ *confectio*. ”

“ There is now a *confection* that is called *Manus Christi*.” Erasmus, preface to the Paraphrase on St. Luke. Again, in the next leaf we find the passive participle ; “ it is *confect* of no more than one simple.” Although the word is frequent in Shakspeare, Bacon, and earlier writers, we no longer retain either it or its cognate, “ *confects*,” (which latter is now, through repeated following of false pronunciation, spelled “ *com-fits*”) ; but the substantives, “ *confectionary*,” (1 Sam. viii.) or “ *confectioner*,” the maker—and “ *confectionery*,” the article made, are still in common use amongst us.  
1. 2. 3. 4. 5. 6.

**To CONSORT.** *To associate with.* Acts xvii. 4.

“ Some *consorted* with Paul and Silas.”

The noun substantive “ *consort*,” a *partner*, we still retain : but the verb I have not met with in any author later than Dryden ; who writes,

“ Which of the Grecian chiefs *consorts* with thee ?”

**CONTRITE** literally signifies *bruised together*, or *broken* ; from the Latin “ *contritus*. ” The authors of our Version use it specially to denote those who are broken down and humbled by a repentant sorrow for their sins.

In this sense it is employed by Shakspeare, and retained by Milton.

“ On it I have bestowed more *contrite* tears.” SHAKSP.

1. 2. 3. 4. 5. 6.

**CONY.** *A rabbit* : from the Latin “ *cuniculus*.” a word formerly of general use, but

now become almost wholly obsolete. 1. 2. 3.

4. 5.

**CORNET.** A musical instrument sounded by the breath, some species of *horn*.

Derived from the French "*cornette*," and the Latin "*cornu*." It is named very often in our Bible, and specially among the instruments of music employed at the worship of Nebuchadnezzar's golden image. Lord Bacon speaks of "*cornets*, trumpets, and hunters' horns."

4. 5.

**COTE.** A small house, or *habitation*, chiefly for cattle: "stalls for all manner of beasts, and "*cotes* for flocks." 2 Chronicles xxxii. 28.

Derived from the Saxon and Gothic "*cot*." The word is found in the poets Warner, Fletcher, and Milton. Its compound "*sheep-cotes*" occurs in the books of Samuel and Chronicles. Another compound, "*dove-cote*," is still in familiar use; and the simple noun "*cote*" enters extensively into the names of our English villages; such as Northcote, Shipcote, Wolvercote, &c. &c. [Sheep-cotes. 4. 5. 6.]

**COUNT.** A *reckoning*. This word is used as a substantive at Exodus xii. 4: "every man shall make your *count* for the lamb."

And similarly by Spenser and Shakspeare.

" . . . . . " I know not

" What *counts* hard fortune casts upon my face."

SHAKSPEARE.

At the present day we always say *account*; except in some law proceedings, where the old word is yet retained.

3. 4. 5.

**To COUNTERVAIL.** To be equivalent to.

Latin, "*contra valere*." The expression occurs at Esther viii. 4, and Ecclesiasticus vi. 15: "The enemy could not *countervail* the king's damage:" "Nothing doth *countervail* a faithful friend." It was formerly a word of extensive use, both among writers of poetry and prose. "Such qualities as may be able to *countervail* "*those exceptions*." Hooker. 6.

**CRACKNELS.** *A hard brittle cake, or biscuit ;*

From the French "craqueline." It occurs only once, at 1 Kings xiv. 3: "Take with thee ten loaves, and "*cracknels*, and a cruse of honey;" but was commonly used by Spenser, Dryden, and other authors; and indeed is still current in some counties of England.

"His kids, his *cracknels*, and his early fruit." SPENSER.  
2. 3. 4. 5. 6.

**CRISPING-PINS.** *Curling-irons for the hair.*

These occur among the various articles of female dress mentioned at Isaiah iii. 18—24.

They are sometimes called "crisping-irons," as by the dramatists Beaumont and Fletcher. 4. 5.

**CRUSE, (or rather CRUISE,) a small cup, either of earth or glass.**

The word is supposed to be of Dutch origin: it occurs in the books of Samuel and Kings: "I have not a cake, "but a handful of meal in a barrel, and a little oil in a "*cruse*;" and Pope has employed it in his version of the Odyssey. 1. 2. 3. 4. 5.

**To CUMBER, and CUMBRANCE.** *To burthen, a burthen.*

Instead of these two, we now use the words "encumber," "encumbrance," or "incumbrance," precisely in the same sense; but the former is the mode of writing them adopted by Cheke, Shakspeare, Milton, Dryden, and Locke, as well as by the translators of our Bible. In truth, there are found in our earlier writers many *simple* verbs, which later ages have discarded for compounded ones. Thus in Chaucer's (prose) works, we find *wray*, for "bewray;" *reave*, for "bereave;" *prison*, for "imprison;" *gan*, for "began;" *venge*, for "revenge;" *tentife*, for "attentive;" *frain*, for "refrain:" "go now forth and *fraine* your clerks, and grounde ye you in "God's law." Chaucer's Jacke Upland. *File*, for "de-file," appears in Shakspeare, Spenser, and others: *broil*, for "embroil," and *stroy*, for "destroy," in Sir John Cheke, &c. &c. &c. 1. 2. 3. 4. 5.



DAYS-MAN. *An umpire, or judge.*

This word, now obsolete, is found only once, at Job ix. 33: "Neither is there any *daysman* betwixt us;" (but see Wicliffe's version of 1 Corinth. iv. 3.) It was used by the poet Spenser, and by Burton in his "Anatomy of Melancholy."

. . . . . "For what art thou,  
"That mak'st thyself his *dayes-man*?" SPENSER.

1. 2. 3. 5.

A DEAL. *A part, or portion.*

From the Saxon and Teutonic "deel." In the Pentateuch we often meet with the phrase "a tenth-deal," for a *tenth part*; this I do not remember to have seen elsewhere. Horne Tooke cites also from our ancient law-books, "*a farthing-deale of land*," meaning the "fourth part of an acre." And Chaucer writes, "then was it better done by a *thousand deal*." In Boucher's Glossary we have instances of *acre-deal*, and *after-deal*. *Fore-deal* likewise occurs in Sir John Cheke.

"Deal" is also made to signify *quantity*; and in this less correct sense we now use it, saying, "a great deal," or simply "a deal;" while the former proper acceptance of the word has been given up. 1. 2. 3. 4. 5. 6.

DEBTOR. *One who is bound, or obliged.*

Remember that, in the New Testament, this word does not apply to *money only*, agreeably to our modern general acceptance of the term. Thus St. Paul writes, "I am a *debtor* both to the Greeks and the Barbarians," meaning "I am under an obligation:" and, "he is a *debtor* to do the whole law," namely, "bound to observe it."

TO DEEM. *To judge; also, less correctly, to surmise, or think.* Acts xxvii. 27.

It is a word of Saxon origin, common in the days of Henry VII. and Henry VIII., and still partially retained by us, especially in Acts of Parliament. From it are derived our "*doom*," and "*dooms-day*," and "*dooms-man*," (used by Chaucer); likewise "*deemster*," the name for a *judge*, still retained in Jersey and the Isle of

Mann. "To me it is for the leeste thing that I be  
 "deemed of ghou or of mans dai, but neither I deme my-  
 "self." 1 Cor. iv. 3. Again; "Nyle ye deme, that ghe  
 "be not demed; for in what dome ye demen, ye schulen  
 "be demed." Matt. vii. 1. Wicliffe's version. So "We  
 "ask leisure and space to have deliberation in this cause  
 "to deem: for the common proverb saith thus; He that  
 "soon deemeth, soon shall repent." Chaucer. We also  
 have its compound, to *misdeem*. "True honesty is not  
 "ready to *misdeem*." Erasmus' Paraphrase. 1. 2. 3.  
 4. 5. 6.

**DEFENCED.** *Defended by fortifications.* Isaiah  
 xxxvi. 1.

The expression occurs in some of our early poets, but  
 is now obsolete, though we still retain its simple form,  
 "fenced." Similar to this is "pretensed," common in  
 our more ancient writers for "pretended." Sir John  
 Cheke, &c.

**DELIGHTSOME** occurs at Malachi iii. 12:  
 "All nations shall call you blessed, for ye shall  
 "be a *delightsome* land." It is the older and  
 more English form of that which we now  
 write *delightful*.

Spenser praises "a speech so *delightsome* for the round-  
 "ness, and so grave for the strangeness."

**TO DISCOVER.** Observe that the original  
 meaning of this word is not (as now generally  
 taken) "to detect," or "find out," but simply  
 to *uncover*; as may be perceived at Isaiah xxii.  
 8: "He *discovered* the covering of Judah;"  
 and in many other passages. [There is an equi-  
 valent expression in Job, ch. xxviii. "Hell is  
 "naked before Him;" and again at Habakkuk  
 iii. 9. the bow of the Lord is said to be "made  
 "quite naked."] At Acts xxi. 3. "to dis-

"cover Cyprus," means *to spy out*, or *come in sight of*.

Shakspeare employs the word in this sense :

"Go, draw aside the curtains, and *discover*

"The several caskets to this noble prince."

**DIVERS.** *Different, various, several, many;* from the Latin "*diversus*." It ought rather to be spelled "*diverse*."

Observe, that this word is singular as well as plural ; as may be seen in Daniel vii. 7: "it was *diverse* from "all the beasts;" and other passages. And thus Cooper, in his "Dictionary," renders the verb *vario*, "to make "divers;" *variatus*, "made divers." "Yet is their "office and ministry *divers*." Erasmus' Paraphrase. And Milton has, "the flood—runs *diverse*." 2. 3. 4. 5. 6.

**DRAUGHT.** *A sink, or drain; that which draws off* matters fit to be carried away. "Whatsoever entereth in at the mouth goeth "into the belly, and is cast out into the "*draught*."

Shakspeare employs the word in the same sense ; as, "Hang them, or stab them, drown them in a *draught*." 1. 2. 3. 4. 5.

**DRAUGHT-HOUSE,** compounded from the preceding word, signifies *a house where filth is deposited, a necessary, or privy*. "They brake "down the house of Baal, and made it a "*draught-house* until this day." 2 Kings x. 27. 3. 5.

**To EAR.** *To plow.*

Derived either from the Latin "*aro*," or the Anglo-Saxon "*erian*." "The oxen likewise, and the young "*asses, that ear* the ground," Isaiah xxx. 24 : and, "He "*that erith oweth to ere* in hope," Wicliffe's version of 1 Cor. ix. 10. It is used by Chaucer, W. Tyndall,

Shakspeare, and Drayton. Some have even derived from this verb our word "earth," as being that which one *ëareth*, or ploweth. 2. 4. 5.

**EARING.** *Ploughing*: derived from the foregoing.

It occurs in Genesis and Exodus: "There are yet "five years, in the which there shall neither be *earring* "nor harvest." *Earing* is employed by Shakspeare; and Dr. Nares, in his Glossary, has shewn that *earable*, for "arable," occurs in an ancient tract on husbandry. 1. 2. 3. 4. 5.

**EMERODS.** The name of a bodily plague, with which the men of Ashdod were smitten: 1 Samuel v. 6: *the bloody piles*.

It appears to be a corruption of hæmorrhoids, (Greek *αιμορροΐδες*), and in the Genevan Bible is spelled "eme-  
"roids." I have not met with the word in any other writer. 1. 2. 3. 4. 5.

**To ENDAMAGE.** We now say "to damage," that is, *to injure*.

In ancient times it was spelled "endamage," from the French. The word occurs twice, in Ezra iv. and 1 Esdras vi: "Thou shalt *endamage* the revenue of the "kings." It is used by Chaucer, Shakspeare, Hooker, and by South. 5.

**ENSAMPLE.** *Example*.

This way of spelling was derived from an old French word, but has now gone wholly into disuse. "These "things happened unto them for *ensamples*." 1 Corinth. x. 11. 1. 2. 3. 4. 5.

**To ENSUE.** *To pursue, or follow*.

In this active sense, which occurs only once, at 1 Pet. iii. 11, "Let him seek peace and *ensue* it," the verb has become obsolete: though Milton has written,

"Death menac'd would *ensue* (this my attempt)."

Its neuter signification is still retained. 1. 2. 3. 5.

**To ESCHEW, or ESCHUE.** *To fly from, or*



*avoid*; from the old French word "*eschiver*." It occurs only in Job, and at 1 Peter iii. 11: "Let him *eschew* evil, and do good."

Thou shalt *eschew* the counsailing of all flatterers." Chaucer. It was used by Chalonier, Shakspeare, Sidney, Harrington, and Atterbury; but has become wholly obsolete. 1. 2. 3. 4. 5.

**EYE-SERVICE**, is a word occurring only once in our Bible; it denotes such service as is performed solely because one is under the ocular inspection of the master, and therefore such as cannot be avoided.

"Servants, be obedient to them that are your masters, —not with *eye-service*, as men-pleasers, but as the "servants of Christ, doing the will of God from the "heart." Ephesians vi. 6. Of similar composition to this expression is Milton's "knee-tribute." Paradise Lost, v. 782. 1. 2. 3. 4. 5.

**FAIN**. *Glad*, and *gladly*; for the word is used both as an adjective, and as an adverb.

It seems to have a Northern origin: Horne Tooke pronounces it to be the past participle of the Anglo-Saxon verb "*fægñian*," *to be glad*. It is found in Chaucer, Gower, Cheke, and Shakspeare.

Both in our Version, and in profane authors, it sometimes bears an apparent signification of compulsion; "The famine did so prevail against them, that they were "*fain* to disperse themselves," 1 Maccab. vi. 54.: "He "*was fain* to do it, &c." But on attentive consideration of such passages, the sense will be found such as is above stated. 1. 2. 3. 4. 5. 6.

**FAT**. *A vessel*; and particularly one into which liquor is poured for the purpose of fermentation; as "a wine-fat," "a press-fat," &c.

Its source is the Saxon word "*fat*." "The floors "*shall be full of wheat*, and the *fats* shall overflow with "*wine and oil*." Joel ii. 24. For many years past these words have been written "*vat*," "*wine-vat*," &c. &c.:

though Dr. Woodward, in his treatise on Fossils, speaks of "a white stone used for cisterns and for tanners' *fats*."

**FITCHES.** An esculent vegetable, a *small kind of pea*; which we now usually write and pronounce "*vetches*."

But Tusser, in his "*Husbandry*," spells the word "*fitches*;" and thus even at the present day it is pronounced by the common people; who, it is well-known, often preserve the integrity and propriety of a language, long after that the educated classes have deviated very widely from it. 1. 2. 3. 4. 5. 6.

**To FORECAST.** *To plan, or devise, before hand.*

This word occurs only three times in the Bible; and in every instance bears the same, active, signification. "He shall *forecast* his devices against the strong holds." Daniel xi. 24. It is used by Sir T. Chaloner. 4. 5.

**FRET.** This occurs only once as the passive participle of the verb "*to fret*," that is, *to wear by rubbing*. "It is *fret* inward." Levit. xiii. 55.

We usually say "*fretted*;" but it is well known that many English verbs form their participles thus; as "*set*," "*let*," &c. &c.; and still more were thus inflected in ancient times. 1.

**To FRAY.** *To frighten, or terrify.*

It occurs three times in the Old Testament: "Thy carcass shall be meat unto all fowls of the air, and to the beasts of the field; and no man shall *fray* them away," Deuteron. xxviii. 26.: and is used by Cheke, Spenser, Shakspeare, and Bacon. "Fishes are thought to be *frayed* with the motion caused by noise upon the water." Bacon. It seems to be derived immediately from the French "*effrayer*;" whence we use equally the verb "*to affray*;" (as we say, both "*to fright*" and "*to affright*," to "*rise*" and "*arise*," to "*wake*" and "*awake*," &c. &c.) From this latter comes the familiar

participle "affrayed," now usually written "afraid;" e.g. "I am *afraid of him*," means "I am *frightened by him*." We also have the two substantives, "fray" and "affray," each used by writers of high authority. In Sir Thomas Chaloner we meet with the derivative substantive "fraiment;" "with sudden *fraiments* and "tumults." 1. 2. 3. 4. 5.

**To GAINSAY.** *To contradict, or controvert.*

It is probably abbreviated from "to say against." This verb, and its derivatives "gainsaying," "gainsayer," occur, though rarely, in our version; and are acknowledged by Hooker, Shakspeare, and Milton, though now all of them are obsolete. "I will give you a mouth and "wisdom, which all your adversaries shall not be able to "gainsay nor resist" Luke xxi. 15. N. B. The old form, as may be seen in Chaucer, was "withsay;" as "withstand," "withdraw," &c. 4. 6.

**GARNER.** *A place for storing grain.*

Probably derived, through the French, from the Latin "granum." "He will thoroughly purge his floor, and "gather his wheat into the *garner*." Matthew iii. 12. The word occurs four times; and, though now obsolete, is found in Shakspeare and Dryden.

"Barns and *garner*s never empty." SHAKSPEARE.  
1. 2. 3. 4. 5.

**GIN.** *A trap, or snare.*

This appears to be an old English word, and by some has been supposed to originate in a curtailed corrupt pronunciation of "engine." "Can a bird fall into a snare "upon the earth where no *gin* is?" Amos iii. 15.

"With twenty *gins* we will the small birds take."

SIDNEY.

It is frequently met with in Sir Philip Sidney, Shakspeare, Ben Jonson, and Milton; and even yet is partially used in some counties.

**To GLISTER.** *To shine.*

From the old Teutonic "glisteren." At our Saviour's *transfiguration*, "his raiment was white and glistening." Luke ix. 29. Shakspeare, Spenser, and Milton, used *this word*;

"All that *glisters* is not gold." SHAKSPEARE.

Modern authors commonly write, instead of it, either "glisten," or "glitter." 1. 2. 3. 4. 5. 6.

**GREAVES.** *Defensive armour for the legs;* called in Cooper's Dictionary "*leg-harnesse.*"

It occurs only once, at 1 Samuel xvii. 6: "The Philistine had *greaves* of brass upon his legs;" and appears to be derived from the French word "*greves.*" It is used by Milton, in his *Samson Agonistes*, and by Chapman, in his version of the *Iliad*.

**GREET.** *To salute;* and "*greeting,*" *salutation:* words occurring repeatedly in St. Paul's Epistles.

The derivation is probably from the Saxon. Though now disused in common discourse, these expressions are found in ancient writers of good authority; and indeed are still retained in legal instruments, and other formal writings. 1. 2. 3. 4. 5. 6.

**HABERGEON** is a word derived, through the French, from the Teutonic, and signifies *an ancient piece of defensive armour for the body, such as a coat of mail, &c.*

It is found in Spenser, in Milton, and in Fairfax's translation of Tasso. It occurs in our Bible four or five times; and in one passage, at least, its propriety appears doubtful, namely, at Job xli. 26, where it is said of the leviathan, "the sword of him that layeth at him cannot hold; the spear, the dart, nor the *habergeon.*" For here the question manifestly is one of weapons of *attack*, such as "sword and spear;" not of *defensive* ones, as breast-plates, or coats of mail.

"Some shirts of maile, some coates of plate put on,

"Some don'd a curace, some a corslet bright,

"An hawberke some, and some a *haberion.*"

FAIRFAX' Tasso, edit. 1699.

2. 3. 4. 5.

**HAFT.** *A handle:* from the Saxon "*haeft.*" It occurs only once, at Judges iii. 22: but was for



merly in very common use; and, I believe, is scarcely yet obsolete in some parts of England. "The *haft* also "went in after the blade."

"But yet ne fonde I noght the *hafte*

"Which might unto the blade accorde." GOWER.

Horne Tooke calls it a participle of the verb "to have," being that part of the knife which is "haved" (or *had*) in the hand. 1. 2. 3. 4. 5 6.

**To HALE.** *To pull, or drag, by force.*

From the Dutch "*halen*," or French "*haler*." It occurs only twice, at Luke xii. 58. and Acts viii. 3: "lest "he *hale* thee to the judge." Though it is found in Spenser, Shakspeare, and Milton, we now commonly use, in place of it, the word "to haul;" which, in truth, is one instance, among a thousand, where faulty pronunciation has superinduced a vitiated mode of spelling: a proceeding which must be destructive of the integrity of any language, and one which we should endeavour not only to *stay*, but even to *reform* and *reduce*, by all *sober* and *gradual* means within our power.

**HALT.** This word occurs in our Version as an adjective, or rather a participle of the familiar verb "to halt," and signifies *lame*, or *crippled*.

"Bring in hither—the *halt* and the blind." Luke xiv. 21. I do not remember it thus used by any other writer. 2. 3. 4. 5.

**HARNESS, and To HARNESS.** These words, which we now apply solely to the traces or trappings of *horses*, were formerly used in respect of all *defensive body-armour worn by men*.

Both the verb and substantive occur in the Bible in this sense; "a certain man drew a bow at a venture, "and smote the king of Israel between the joints of the "*harness*." 1 Kings xxii. 34. And in the same sense we find them employed by Spenser, Shakspeare, and other writers. "They have their brigandine, their soldier's girdle, and, to be short, all their complete *harness*." Erasmus' Paraphrase. 1. 2. 3. 4. 5.

**HEAD-TIRE.** For this we now say *head-dress*. See the word "to tire."

The expression occurs only once, at 3 Esdras iii. 6: where king Darius is expected to give to one of the three young men "a *head-tire* of linen," among other gifts. Todd cites the word also from Willet's treatise on Solomon's marriage, 1612. 4. 5.

**HEAP.** In our Version this substantive often bears the sense of a *ruin*, a meaning wholly unnoticed by Dr. Johnson, and Todd.

Thus at Deuteron. xiii. 16. "The city shall be an *heap* for ever; it shall not be built again." Jeremiah ix. 11. "I will make Jerusalem *heaps*." Jer. xlix. 2. "Rabbah shall be a desolate *heap*." 2 Kings xix. 25. "Thou shouldest be to lay waste fenced cities into ruinous *heaps*." &c. &c. &c. 1. 2. 3. 4. 5. 6.

**HELVE.** A *handle*, as of an axe, &c. from the Saxon "haelfe."

It occurs only once, at Deuteronomy xix. 5: "when the head (of the axe) slippeth from the *helve*." I doubt whether this word be not still in use. 1. 2. 3. 4. 5.

**HIS.** It may not be unnecessary to mention, that this masculine possessive pronoun is often employed by our translators in a *neutral* sense, instead of the word *its*. Though this usage is sanctioned by authors of repute, it is to be regretted, as leading to misconception. For example; in the 15th chapter of the First Epistle to the Corinthians, God is said to give "to every seed *his* own body;" apparently, the body signified is God's body; but *really*, God giveth to every seed *its* own distinct and peculiar body. Similar instances will be observed by a careful reader.

**HOSEN.** This word occurs only once, in Da-

niel iii. 21. "Then these men were bound in  
"their coats, their *hosen*, and their hats."

It is of Saxon or German origin, (still marked by its plural termination in *-en*;) derived from "hos", or "hosa." Anciently it appears to have designated *breeches*, or *loose trousers*, as the "trunk-hose" of our ancestors; or, to speak more correctly, *breeches and stockings in one piece*, the latter being distinguished as "*nether hose*:" but, in modern times, the expression is applied to the *stockings* only; and the person who sells these is now the only "hosier." Chaucer reproves the gallants of his day for "the wrapping and departing of "their *hosen*." 1. 2. 3. 4. 5.

**HOUGHS.** *The joints of a beast's hinder leg.*

The "*houghs* of camels" are mentioned at 2 Esdras xv. 36. The word is now corruptly pronounced and spelled "hocks" in the south of England; but we still retain the verb "to hough," to hamstring, or cut the sinews of the hams; a piece of cruelty which, alas! has become too familiar to some of us, in Ireland, within the last few years.

**HUCKSTER.** This word occurs only once, at Ecclesiasticus xxvi. 29, where it signifies a *pedlar*, or *retail dealer in small articles*. "A  
"merchant shall hardly keep himself from  
"doing wrong; and a *huckster* shall not be  
"freed from sin."

Its derivation is from the old Teutonic, through the verb "to huck;" examples of which are given by Todd and Nares. From ignorance of this verb has arisen a spurious one, "to huckster;" which again has given birth to one of our monstrous double-derivatives, a "hucksterer," (as an "upholsterer," a "registerer," a "calenderer," &c. &c.) At the present day the expression *huckster* carries with it the notion of something mean and disreputable: I do not think that such was the fact *in more ancient times*.

**HUNGRED.** Although this word appears with  
the prefix "*an*," we must not therefore con-

clude that it is of the singular number, and a noun substantive ; it being nothing more than the participle passive of the verb "to hunger," [which, be it remembered, is an *active* verb as well as a neuter : see Todd's Johnson's Dictionary,] with the common prefix *a*, as in "athirst," "asleep," "alove," (used by Chaucer,) "awake," &c. ; the *a* being changed into *an* before the letter *h*. In the New Testament we read, not only that our Saviour himself "was an hungred," but also that "his disciples were *an hungred*." Matthew xii. 1.

**To JEOPARD.** *To hazard.*

A word of French extraction ; for which consult Todd's Johnson. In the song of Deborah we read, "Zebulun and Napthali were a people that *jeoparded* "their lives unto the death." Judges v. 18. The noun substantive *jeopardy* occurs in Spenser and Shakspeare ; and indeed is still partially in use. The verb is more rare : it exists however in our Homilies ; and Dr. Nares has met with it in Holinshed's Chronicles, and in North's translation of Plutarch's Lives. 1. 3. 4. 5.

**IMPORTABLE.** *Hard to be borne.*

A word derived from the Latin. It occurs only once, in the prayer of Manasses : "thine angry threatening "toward sinners is *importable*."

That it was early introduced into our language appears from its adoption by Chaucer : it subsequently was used by Cheke, Spenser, &c. &c. An Act of Parliament, of the 33d of Henry VIIIth, speaks of "intolerable fatigue, and *importable* charges." 2. 3. 4. 5. 6.

**INSTANTLY.** This expression, as used in the Gospel of St. Luke, and in the Acts, denotes not *immediately*, as it is generally understood at present, but earnestly, or with urgent *importunity*.

A signification much closer to the Latin, from which



it springs. "Unto which promise our twelve tribes, *instantly* serving God night and day, hope to come." Acts xxvi. 7. It is thus used by William Tyndall.  
1. 2. 3. 4. 5. 6.

**JOT**, denotes a *small point, or particle*.

The word is derived from "Jod," the name of the smallest among the Hebrew letters. "One *jot* shall not perish from the law," Matthew v. 18; signifying, "not even the smallest letter shall be lost from the text, not the slightest defect shall take place in the fulfilment of any particular." The expression is often met with in other authors. Thus Shakspeare has,  
"Let me not stay a *jot* from dinner."

1. 2. 3. 4. 5. 6.

**KINE** is the ancient plural of the noun substantive "cow."

Johnson says, "quasi covenen." "There came up out of the river seven well-favoured *kine*." Genesis xli. 2. It is found so late as in Ben Jonson's works, and in Milton, but has become obsolete, at least in England.  
1. 2. 3. 4. 5. 6.

**KNOP**, derived from the Saxon or Teutonic "cneap," or "knoppe," means generally *a protuberance of any kind*, and more especially *the bud of a flower*; in this latter sense our translators have employed it.

In the description of the golden candlestick of the Jewish Tabernacle, we read, that part of it consisted of "three bowls made like unto almonds, with a *knop* and a flower to each branch." Exodus xxv. 33. It is an old member of our language, being found in Chaucer and other early writers. At present we use it, exclusively, in the first of these two senses; but have changed both its pronunciation and spelling to "knob," with its derivatives, "knobbed," "knobby," &c. 1. 2. 3. 4. 5.

**LACK**, *want*, and to **LACK**, to want, derived from the Gothic "*lacka*," occur in our

version. "Jesus said unto him, One thing thou *lackest*," Mark x. 21; and, "he that gathered little had no *lack*," Exodus xvi. 18.

They are employed by many early writers, and are scarcely yet wholly out of use. 2. 3. 4. 5. 6.

**LAWYER.** It may not be wholly superfluous to remind younger readers, that this word, signifying an *advocate*, or *man of law*, (anciently and correctly written "law-er," but in after-times altered to meet a vicious pronunciation, as in the cases of "saw-yer," "bow-yer," &c. &c.) denotes in the New Testament a *Jewish divine*, or expounder of the Law of Moses; which, it is remembered, was a theological as well as political code.

**LEASING.** *Lying, or falsehood.*

Derived, says Todd, from the Saxon "leasunge." It occurs twice in our version, in Psalms iv. and v: "Thou shalt destroy them that speak *leasing*:" and is used by Chaucer, Spenser, Shakspeare, and some more recent poetical writers. Chaucer writes, "Every *lesing* is against Christ, for Christ is very truth." Undoubtedly it is a *participle*, though the verb itself has been wholly lost: this perhaps was the Saxon "lesan," to *collect*, or *gather*: whence idle *gatherings*, or tales, partaking (as is likely) of the marvellous and untrue, came to be signified by this word: and those persons who were addicted to the use of such, were said, as in our version of the Psalms, "to speak *leasing*." And there is little doubt that his expression in Jacke Uplande, "to beg by *losungery*," is closely connected with this verb. 3.

**LENTILE**; a species of leguminous plant, good for food.

It is derived, through the French, from the Latin "*lens*." At Genesis xxv. 34. we read that Jacob gave Esau, in exchange for his birthright, "bread and pottage

"of *lentiles*." It occurs twice in our authorized Version, but is not used at the present day.

**To LET.** This verb, in our Bible, bears a sense almost contradictory of that which is usually attached to it at present; as it there signifies, not to *permit*, but to *hinder*.

"He who *letteth* will *let*, until he be taken out of the way." And in one of the collects of our Liturgy is the expression, "we are sore *let* and hindered in running the race which is set before us." Its root is the Saxon "*lettan*." Chaucer makes frequent use of the word in this sense. In his tract called "*Jacke Uplande*," a treatise against "the blind ignorance and variable discord" of the Romish friars, he takes occasion to shew its meaning most distinctly in the following piquant and embarrassing question: "Friar, what charity is this—to gather up the books of Holy Writ, and put them in treasury, and so imprison them from secular priests and curates, and by this cautel (caution) *let them to preach the Gospel freely to the people* without worldly meed: and also, to defame good priests of heresy, and lie on them openly, for to *let them to shew God's Law by the Holy Gospel to the Christian people*?" (fol. 749. edit. 1602.) And it retained the signification in the times of Cheke, Sidney, Hooker, Shakspeare, Fairfax, and perhaps to a still later period. Our language admitted also the cognate substantive "a *let*." The translator of Erasmus' Paraphrase speaks of "*sundry lettes* and impediments."

**LEWD.** *Lustful*, or *wicked*.

This word, derived from the Anglo-Saxon "*laewede*," originally signified *deluded*, or *mised*. It was early used to designate a *layman*, as distinguished from an ecclesiastical person. In process of time it came to mark the difference of character then existing between the two classes, and signified an *ignorant person*. Thus Chaucer contrasts the two, "*both lerid and leaud*." And Milton speaks of "*lewd hirelings*" in the church. Subsequently it was employed to express the moral instead of the intellectual deficiency, and signified *wicked* or *licentious*. And

lastly, its meaning was restricted to one particular species of immorality, namely, that of a *libidinous* or *lustful* person. In the latter two senses the word is used by our translators. "Then the Jews which believed not, moved with envy, took unto them certain *lewd* fellows of the baser sort." Acts xvii. 5.

**LEWDNESS.** See the preceding word.

**LIBERTINE.** A *freedman*, from the Latin "*libertinus*."

The persons named by St. Luke, at Acts vi. 9, under the name of "certain of the synagogue of the *libertines*," were freedmen of Rome, professing the Jewish religion; of whom Tacitus reports that many thousands were then living in that city. These appear to have been partly proselytes, and partly Jewish captives, who had obtained their liberty from the kindness or necessities of their Roman masters. The word, though still in common use, generally bears a different signification, being employed to denote one who habitually lives without any regard to the restraints of religion or morality.

**To LIST.** *To desire*; from the Saxon verb "*lystan*."

In this sense it occurs four times in the New Testament. "The wind bloweth where it *listeth*." John iii. 8. It is an old word in our language, and employed by early writers of good authority. Thus Hooker condemns "them that add to the word of God what them *listeth*." There appears to be an intimate connexion of this with "*lust*," which originally signified *desire of any kind*: and it may be remarked, that in *Latin* an interchange of the same letters takes place in the corresponding words, viz. *libet* and *lubet*, *libido* and *lubido*. 2. 3. 4. 5.

**LUKEWARM** is a word derived from the Saxon "*wlaec*," signifying *warm*.

It occurs only once, at Revelation iii. 16: "Thou art *lukewarm*, and neither cold nor hot." It appears that formerly the words "*luke*" and "*lukeness*" were in use; but these have long become obsolete. Wicliffe, in his version of the passage, renders it "*thou art lewe*." B

shop Douglas, in his translation of Virgil, has "lew-  
" warm : " but, for some centuries past, "lukewarm"  
has supplanted the other expressions. "Fyrste cometh a  
"lytell warmnes, as we myght saye *luke warme*, which  
"is neyther very hote, nor very colde, but in a meane  
"betwene both." Bishop Fysher on the Penitential  
Psalms. 4. 5. 6.

**LUST**, and **To LUST**. These expressions, of  
Saxon origin, formerly were applied to *desire*  
*of every kind*. "The idle shall by *lust*, with-  
"out right, take what him *lust* from him."  
(Sir John Cheke.) And Chaucer uses *unlust*  
for "dislike ;" at a subsequent period they were  
restricted, as at present, to *carnal desire*.

Our translators have used them in each of the above-  
named senses. See the word "List." 1. 2. 3. 4. 5. 6.

**LUSTY**, derived from the preceding noun,  
signifies *stout, healthy, vigorous* ; not confined,  
as by us at present, to the sense of "fat," or  
"fleshy."

The Israelites "slew of Moab at that time about ten  
"thousand men ; all *lusty*, and all men of valour."  
Judges iii. 29. The word occurs in Cheke, Chaloner,  
&c. Chaucer speaks of "the *lustie* hours of the first  
"summer season."

**MAGNIFICAL**. For this, we now say "mag-  
"nificent."

But the former, and also "magnifie," were the ex-  
pressions anciently used by authors of high character.  
It occurs only once in our Bible ; namely, at 1 Chron.  
xxii. 5. where David declares that "the house that is to  
"be builded for the Lord must be exceedingly *magnifical*."  
In Fulke, a controversial writer of queen Elizabeth's  
day, we read, "a more *magnifical* building should have  
"been erected." 4. 5.

**MARISH**, derived from the Saxon "merse,"



is the ancient mode of spelling that which we now write "marsh," a *swampy ground*.

"Marishes" occurs twice, in Ezechiel and 1 Macca-bees: "The miry places thereof, and the *marishes* thereof, shall not be healed." It is scarcely found in English authors posterior to Milton. "They have built along the sea and rivers, in *marish* and unwholesome grounds." Bacon. 4. 6.

MAUL. *A heavy hammer; from the Latin "malleus."*

From it is derived the verb "to maul," which is still in use. The substantive occurs only once, at Proverbs xxv. 18: "A man that beareth false witness against his neighbour is a *maul*." Milton writes, that the prelates of his day considered themselves to be "the only *mauls* of schism."

MAW. *The stomach of animals; from the Saxon "maga."*

It occurs only once, at Deuteron. xviii. 3. where the priest's share of the beast sacrificed is declared to be "the shoulder, the two cheeks, and the *maw*." It is an old word, of general use from Chaucer's day to that of Milton, and not yet obsolete in some parts of England. 2. 3. 4. 5. 6.

MEET. *Fit; proper. "Bring forth fruits "meet for repentance." Matthew iii. 8.*

This word is found abundantly in Cranmer, Chaloner, Spenser, Shakspeare, &c.; but at the present day it is little used. Its compound "unmeet" occurs in sir T. Chaloner. 1. 2. 3. 4. 5.

To METE. *To measure; from the Latin "metior." "With what measure ye mete, it shall be measured to you again." Matt. vii. 2.*

Sir T. Chaloner, also Shakspeare and his contemporaries, employed the expression; but it has now become obsolete. 1. 2. 3. 4. 5. 6.

METE-YARD. *A staff, or rod, of determinate length, for measuring.*



It occurs only once, at Leviticus xix. 35: "Ye shall do no unrighteousness in judgment, in *mete-yard*, in weight, or in measure." Shakspeare employed it. Dr. Johnson quotes Roger Ascham as substituting for it the equivalent expression "*mete-wand*." By other writers "*yard-wand*" was used in the same sense. 1. 2. 3. 5.

**MINCING.** The primary signification of the verb "to mince," is, *to cut into small parts*: subsequently it was employed in the neutral sense of *walking by short steps*, delicately and affectedly.

In such a sense it is found at Isaiah iii. 16: "The daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and *mincing* as they go:" [most of our former translations had *tripping*:] and likewise in Spenser, Shakspeare, and Milton;

"With the *mincing* Dryades

"On the lawns and on the leas." MILTON. 4.

**To MINISH.** *To lessen, or impair*; from the Latin "*minuo*" and "*minus*."

This is the old English expression, sanctioned by lord Bacon and others, for which we now substitute "to diminish." Dr. Johnson, rather strangely, derives it from "diminish;" that is to say, the simple word from the compounded one. It occurs only twice in our Bible, at Exodus, and in the Book of Psalms: "Ye shall not *minish* ought from your bricks of your daily task." And Chaucer writes, "it *minisheth* the love that man should have to God." 1. 2. 3. 5.

**MOTE.** *An atom; a minute particle of matter*; derived from the Saxon "*mot*."

It occurs in the New Testament, in a well-remembered parable; and is found in Shakspeare, and in Bacon's *natural history*. In one of the prefaces to Erasmus' *Paraphrase* we read of "the clear fountain and *spring of the gospel*, running evermore clear, without *any mote or mud*." 1. 2. 3. 4. 5. 6.

**MUNITION.** This word originally denoted *fortifications, or ramparts*; in which sense we find it in our Bible, and in some older English writers. "Keep the *munition*, watch the way." Nahum ii. 1.

It has also been employed by many authors (as Cheke and Shakspeare) in the sense of *warlike stores*, or that which we now usually call "ammunition," using in this, as in numerous other instances, a compound word instead of a simple one. 4. 6.

**To MURMUR.** Let it not be forgotten, that "to murmur" is an *active* verb; as may be evidenced at Exodus xvi. 8. and John vii. 32: "Your murmurings which ye *murmur*." "The people *murmured* such things concerning him." Dr. Johnson and the other lexicographers do not notice this signification. Lord Byron, who sometimes read his Bible, has remarked it.

**MURRAIN.** *A plague in cattle.* "There shall be a very grievous *murrain*." Exodus ix. 3.

This seems to be a word of undetermined etymology, in frequent use with many of our approved writers.

"His cattle must of rot and *murren* die." MILTON. 2. 3. 4. 5.

**NAUGHT,** (used at 2 Kings ii. 19, &c. and at Proverbs xx. 14,) is an adjective, signifying *bad, or worthless.*

"It is *naught*, it is *naught*, saith the buyer: but when he is gone his way, then he boasteth." This word was used by Hooker and Shakspeare; but has now gone into disuse, though we still retain its derivatives, "naughty," "naughtiness," &c. &c. It is thought to be derived from the Saxon "naht," or "nawhit," (ne aught) *nothing*, as being *nothing-worth*. It must not be confounded with the substantive "nought," signifying

*nothing*, which indeed is sometimes spelled "naught;" although Horne Tooke, Todd, and Nares, wish to annihilate the distinction: and it must be confessed, not only that the authority of custom is on their side, but moreover that their argument may derive some aid from the circumstance that in Latin the two words "*nequam*" and "*nequicquam*" have been holden for one and the same. 1. 2. 3. 4. 5. 6.

### NEEZE. *To sneeze.*

This is the original spelling of our modern word, derived from the Saxon or Teutonic "*niesen*," which comes from "*naese*," (Latin "*nasus*,") *a nose*. "The child *neezed* seven times." 2 Kings iv. 35. Spenser, Shakspeare, and H. More thus spell it.

"The whole quire hold their hips, and loffe,

"And waxen in their mirth, and *neeze*, and swear."

SHAKSPEARE.

We have other instances, as in "*snag*," (originally "*nag*," ) and "*snap*," ("*knap*," ) where the letter *s* has been, perhaps arbitrarily, prefixed. 1. 2. 4.

### NETHER, *Lower*: and NETHERMOST, *Lowest*: from the obsolete word "*neath*."

Thus we retain "*hinder*," and "*hindmost*," though the positive form, "*hind*," has gone into disuse. "No man shall take the *nether* or the upper millstone to pledge." Deut. xxiv. 6. "The *nethermost* chamber was five cubits broad." 2 Kings vi. 6. "Nether" occurs in Shakspeare, Peacham, Milton, and Dryden. Chaucer has the superlative "*netherest*." And an old verb "*to anether*," signifying *to depress*, is quoted by Boucher from the Chronicle of Robert of Gloucester. 1. 2. 3. 4. 5. 6.

NOISOME. It may not be wholly without use to remind younger readers, that this old word has no immediate connexion with the substantive "*noise*," or its derivatives; but signifies *hurtful*, or *grievous*, and sometimes *offensive*, or *annoying*, as though derived from

the French "noyer." "He shall deliver thee  
"——from the *noisome* pestilence." Psalm  
xci. 3.

(In fact, the verb "annoy" was anciently written  
"anoy," as we say "awake," "arise," &c. &c. : and in  
the preface to Erasmus' Paraphrase we find the simple  
form, "to *noye* or face English Israel." Also in G.  
Lynne's Concordance, (12mo, 1550,) as well as in  
Chaucer, we read of "a *noyous* thing:" and in Chaucer,  
of a "noyaunce.") *Noisome* occurs in Cheke, Shak-  
speare, and Hooker; also in some good later authors :  
but now is obsolete. 1. 2. 3. 4. 5.

**NOUGHT.** It has been remarked, that this  
word, signifying *nothing* in the Bible, and our  
older writers, may be spelled either "nought,"  
or "naught;" since its Saxon source "nawhit,"  
or "nowhit," will admit either form of writ-  
ing.

"Many of the medicines be good that are wrought;  
"And many of them again are stark staring *nought*."

ERASMUS' PARAPHRASE.

This phrase, "stark nought," occurs also in "Norton's  
"Address to the Rebels, 1569. Probably the former of  
the two has found general adoption, from a wish of dis-  
tinguishing this substantive from the adjective "naught,"  
at that period currently used in the sense of *bad*. It is  
now very seldom employed, except in poetry. 1. 2. 3.  
4. 5. 6.

**NURTURE,** derived from the Latin lan-  
guage, through the French "*nourriture*," sig-  
nifies *education*, or *bringing up*.

It occurs in the Bible only once, where St. Paul de-  
sires fathers to bring up their children "in the *nurture*  
"and admonition of the Lord;" Ephes. vi. 4; but is  
used by Spenser and Shakspeare. "She should take  
"order for bringing up of wards in good *nurture*."  
Spenser. 1. 2.

**To NURTURE.** *To bring up, educate, or discipline.*

This word occurs six times in the Apocrypha alone: and appears to have been also used by Bentley. 1. 2. 3. 4. 5. 6.

**OF.** Let it be borne in mind by young beginners, that this word, besides its usual modern significations, bears, in our version of the Bible, certain others, which, if not attended to, may create some temporary confusion.

First, it signifies *by*; e. g. "baptized of John," that is, "by John." Secondly, *concerning*: "all that was written of Him," namely, "*concerning* Him." Thirdly, *from*: "The first man is of the earth:" and of the Holy Ghost it is said, "He shall not speak of Himself." Thus in our Litany it is to be remembered, that the expression, "O God, the Father of Heaven," is equivalent to "Pater de Cœlis," not to "Pater Cœlorum."

**OFFENCE, and To OFFEND.** These words, both in the Old and New Testament, often bear a meaning different from that which modern usage has affixed to them; one derived from the primary sense of the Latin verb "*offendo*," to *strike*, or *stumble, against any thing*. Thus, our blessed Saviour is called "a rock of *offence*;" namely, a stone against which the obstinate, unbelieving Jews *stumbled*. "Whosoever shall *offend* one of these little ones;" i. e. whosoever shall cause any of these young believers to *stumble* (or meet with *difficulties*) at the gospel.

*Those who seek farther information may consult the*



Greek lexicons, at the words *σπάνδαλον* and *σπανδαλίζω*. Bear in mind, that at present the verb *to offend* is taken both in an active and also in a neutral sense: from whence arises an ambiguity, to be carefully guarded against. 1. 2. 3. 4. 5.

**OR EVER.** This phrase occurs often in our Bible, in the sense of *before*.

It is a redundant and incorrect expression; both *or* and *ere* being Saxon words, signifying *before*. In early times each of these words was used separately, as may be seen in Chaucer, sir T. Elyot, and bishop Fisher. "Friar, what charity is this, to beguile children *or* they come to discretion?" Chaucer's Jacke Uplande. Subsequently the two were joined, "*or ere*:" in process of time the latter word was mis-spelt *e'er*, as may be seen in Milton's minor poems: and from "*or e'er*" we soon obtained "*or ever*." The expression has now gone into disuse. It may be well (en passant) to bear in mind the difference between the two words so commonly confounded, "*ere*" signifying *before*, and "*e'er*" the contracted form of "*ever*." 1. 2. 3. 4. 5.

**OUCHES.** This seems to be a word of unknown origin: [but consult Nares' Glossary:] it is understood as meaning *ornaments* (as of gold) *in which jewels, or precious stones, may be set*.

It occurs in the description of articles ordered for the Temple service. The engraved stones of the high-priest's ephod are appointed "to be set in *ouches* of gold." Exodus xxviii. 11. Spenser and Shakspeare use the word: but it is now obsolete.

"Your brooches, pearls, and *ouches*." SHAKSPEARE. 2. 3. 4. 5. 6.

**OUGHT.** This is an imperfect verb, of very extended meaning. On attentive consideration it will be found to be the preter imperfect tense of the verb "*to owe*:" and the various



passages in our Bible, wherein it occurs, may be perceived to bear that signification.

But it is said that the word "ought" is often of the *present* tense: this, though apparently true, is not so really. Try what are its equivalents in another language. In Greek it answers to *ὀφείλε*, or *ὀφείλε*, not to *ὀφείλει*; and in Latin, not to *debet*, but to *debuit*. And where the sense of a passage points out the present tense, the word "ought" should be changed into "owe." For instance, Wicliffe's version of 1 Corinthians x. 10. is, "He that *erith, owith* to ere in hope." And Chaucer writes, "for whom *owith* such men to beg?" And again, "yee *owe* to encline and bow your heart." In all these cases the sense of *owing* or of *duty* is permanently present. St. Paul says, "*Owe* no man any thing, but to love one another;" a sentence exactly equivalent to the modern phrase, "ye *ought* to love one another."

From the neglect of this distinction we have been compelled to adopt a very clumsy construction in expressing a past duty. For example, St. Paul says to Felix, of his accusers, *οὗς ἔδει ἐπὶ σοῦ παρῆναι*, "whose duty it was to be here present *at this time*:" instead of which, we render the text, "who ought to *have been* here before thee." Again, at 2 Corinthians xii. 11. we read, *ὡφείλον ὑφ' ὑμῶν συνίστασθαι*, "it *was* my right to be commended (or established) by you:" but our translators render this, "I ought to *have been* commended of you." In common discourse

we frequently hear such phrases as, "I *should like to have seen* that picture;" meaning, "I *should have liked to see* that picture;" the pleasure, in truth, depending on the act of *seeing*, not on the after remembrance of *having seen*. Much more might be added on this subject; but it is enough to have directed attention to the point.

**To PAIN.** *To be in the pangs of child-birth.*

See Revelation xii. 2: "she, being with child, cried, "travailing in birth, and *pained* to be delivered." Dr. Johnson does not notice the use of this verb in a neutral sense. 1. 2. 3. 5.

**PAINFUL.** *Laborious, or difficult:* from the noun substantive "pain," which anciently signified *labour, or exertion*.

"When I thought to know this, it was too *painful* for me." Psalm lxxiii. 16. So in Milton we read of

"the pipe that charm'd  
"Their *painful* steps o'er the burnt soil."

In this sense the word is now obsolete, in the singular number: but we still say "pains," and "pains-taking," &c.; having converted the noun from singular to plural, as in the word "means" for "mean," and probably several others. 4. 5.

**PAINFULNESS,** derived from the preceding word, means *laboriousness, or trouble*.

It is used at 2 Corinthians xi. 27, "in weariness and "*painfulness*." Hooker writes, that "*painfulness* shall be able to gain that which is through sloth and negligence lost." The compounded adverb "unpainfully," appears in the works of Bishop Hall. 4.

**To PASS.** This active verb is sometimes found in our Version bearing the sense of our modern word *surpass*.

As at Ezekiel xxxii. 19, "Whom dost thou pass in

"beauty?" Shakspeare, Milton, and others, use it in like manner.

**To PEEL (or PILL).** Derived from the French "peler," or "piller," and the Latin "pellis," signifies, primarily, *to strip off the bark*; and from hence, *to rob, or plunder*.

"He should defend holy church, and not robbe  
"and *pill* it." Chaucer. "*Pieling* and *polling* is voyded  
"out, and in place thereof succeedeth liberality." Erasmus' Paraphrase. In the former of these senses it occurs at Genesis xxx. 37, 38; and as a verb neuter, at Tobit xi. 13. In these cases it is spelled *pilled*. In the latter sense we find it at Isaiah xviii. 2, 7. and Ezechiel xxix. 18: in these last passages it is spelled *peeled*. Each of these modes of spelling is supported by respectable authority, but the latter appears to be at once the more ancient and more favourite way. Shakspeare uses this word in the sense of *stripped*, both directly and metaphorically. 1. 2. 3. 4. 5. 6. and 1. 2. 3. 5.

**PEOPLES.** This noun of multitude occurs, *in the plural number*, at Revelation x. 11. xvii. 15: "Thou must prophesy again before many  
"*peoples*."

Our translators did not want authority for this usage. Chaucer, in his version of Boethius, has "al the *peoples*  
"in the south." And in Erasmus' Paraphrase we find,  
"the barbarous *peoples*." The reader of the ancient classics will perhaps remember, that the equivalent word *populus* is constantly used in the plural number by Virgil, Horace, and Ovid; and also that the Greek word Γῆ, signifying the *earth*, is used in a similar way by the historian Herodotus. 6.

**PILLED.** *Peeled.* See, to "peel," above.

**PLAT.** Derived from the Gothic or Teutonic  
"*platt*," signifies a *small level piece of ground*.

"Take and cast him into the *plat* of ground." 2 Kings ix. 26. In many ancient authors the word is written

*plot*; and Dr. Johnson contends that this last is the true mode, and that "plat" is a corruption. Other lexicographers maintain the contrary opinion. The compound "grass-plat" is still in every day use. 2. 3. 5.

**To POLL.** *To lop, to cut off*; and particularly *the hair*: derived from the French "polle," or "pol," signifying *the top*, and especially *the top of a man, the head*.

"When he *polled* his head, for it was at every year's end that he *polled* it." 2 Sam. xiv. 26. The phrase "*polled* locks" occurs in the Countess of Pembroke's *Arcadia*. The substantive is still common; but the verb, I think, is obsolete. 4. 5. 6.

**POTSHERD.** *A fragment of a broken pot*; derived from the verb "shear," (Saxon "scian," to cut).

David exclaims, "my strength is dried up like a *pot-sherd*." Psalm xxii. 15. It occurs four or five times in our Bible, and is used by Bacon, Dryden, &c. "At Gaza they couch *potsherds*, or vessels of earth, in their walls, to gather the wind from the top, and pass it in spouts into rooms." Bacon. "Potshard," "potshare," "potscar," and "potshred," are merely various modes of spelling the same word. See **SHERD**, below. 1. 2. 3. 4. 5.

**POTTAGE.** *Broth*. Perhaps immediately derived from the French "*potage*," and "pot."

"Then Jacob gave Esau bread, and *pottage* of lentils." Genesis xxv. 34. It appears a preferable word to our modern *porridge*; which has occupied its place, but improperly, *porridge* having reference (strictly speaking) to one particular species of broth, or "pottage." 1. 2. 3. 4. 5.

**PRESS-FAT.** This word, which is not found in Johnson's Dictionary, occurs at Haggai ii. 16, where it seems to denote a vessel placed to



*receive the juice of the grapes, as it fell from the wine-press.*

[The ὑπολήμιον of the New Testament.] “When one came to the *press-fat*, for to draw out fifty vessels out of the press.” See the word *FAT*, above.

**PREVENT.** This verb, of common every-day use, obtains a place here, from the peculiar signification which our translators have given to it in certain passages, being in fact its primary and genuine one, though almost contradictory of that which corrupt modern usage has substituted. Derived from the Latin “*præ-venio*,” it means *to go before*, (and sometimes, *in quality of a guide and director*).

“We which are alive—shall not *prevent* them which —sleep.” 1 Thess. iv. 15. “I *prevent* the dawning of the morning.” Psalm cxix. 147, &c. The compilers of our Liturgy also applied it correctly; as in these collects, “*Prevent* us, O Lord, with thy gracious favour,” &c.; “By thy special grace *preventing* us,” &c. &c. Likewise in the preface to Erasmus’ paraphrase on St. Luke; “Now to *prevent* making of mine answer unto the suspicious *deemings* of men,” &c. &c.

**PROPHET, and PROPHECY.** It may be remarked that these words, in the New Testament, do not always refer to the *foretelling of events*, as their etymology might seem to require; but are used sometimes to denote divine influence of *any kind*, bestowed on certain persons in the apostles’ days, for the general edification of the church. “He that *prophe-sieth*, speaketh unto men to edification.” 1 Corinth. xiv. 22.

**PROVOKE.** In this verb, as in very many others, modern usage has narrowed the origi-

nal signification. It means *to rouse*, not to anger only, but *to exertion of any kind*: from the Latin "*provoco*."

St. Paul says to the Corinthians that their charitable spirit had set a fruitful example to others; "*your zeal hath provoked very many*." 2 Cor. ix. 2. Again, he advises, "*let us consider one another, to provoke unto love and to good works*." Heb. x. 24. "*Whom his godly example had provoked to seek the glory of God*." Erasmus' Paraphrase. Similar instances will be recollected in the words "*let*," "*prevent*," "*gain*," (to have "*gained this harm and loss*," Acts xxvii.) "*success*," (which we now exclusively refer to *good success*), "*pain*," "*passion*," "*desire*," "*lust*," &c. &c. &c. 1. 2. 3. 4. 5. 6.

**PUBLICAN.** Remember that the meaning of this word in the New Testament has no connexion with our modern usage of it, but signifies *a collector of taxes, or customs*, paid by the Jews to the Romans, who from thence was called in our old translations "*a customer*."

It may be added, that these persons, filling an office of great odium, and being themselves men of low character and immoral habits, had incurred general disrepute and contempt from their nation during the period of our Saviour's ministry. 1. 2. 3. 4. 5. 6.

**QUICK.** *Alive, lively*; also *active*: from the Saxon "*quic*."

This primary sense of the word is that assigned to it in our Bible; a circumstance which it appears necessary to point out, seeing that at present the word is usually taken to signify *rapid or speedy*. It is said of Korah and his company, "*and they go down quick into the pit*;" again, in the Psalms, "*let them go down quick into hell*;" meaning, in both cases, *alive*; as "*the quick*" are often contrasted with "*the dead*." Also, in the Epistle to the Hebrews, "*the word of God is quick and powerful*," that is, *lively and energetic*, (in the Greek, ζῶν καὶ ἐνεργής).



In these senses the word was used anciently; by Chaucer, who chides the friars of his day, "ye be not dead, but *more quick* beggars than before:" in the Paraphrase of Erasmus, "a continual fountain, and *quick* spring:" and, at a later period, by Shakspeare, Milton, and Dryden. This signification has now become *almost* obsolete, though we yet retain the phrase of "cutting our nails to the *quick*." 1. 2. 3. 4. 5. 6.

**TO QUICKEN.** *To make alive.*

See the preceding word. 1. 2. 3. 4. 5. 6.

**TO QUIT.** *To clear one's self, to behave;* 1 Samuel iv. 9. 1 Corinth. xvi. 13. "Stand fast in the faith; *quit* you like men." Another signification is, *to discharge an obligation*; in which sense we usually find the passive participle, "to be quit." In neither of these senses is the word wholly obsolete; but in the former we now generally say *to acquit*, instead of "to quit."

**RAIMENT.** *Clothing*: from the ancient word "to ray," to clothe; which, though now completely obsolete, appears in our oldest English Dictionary.

Chaucer uses "raied" for *striped*: and Lord Surrey has the same word for *clothed*. But for some centuries past the verb has been written "to array:" from this came "arraiment," which in course of time gave place to "raiment." Johnson knew no instance of the word "arraiment;" but Todd has exhibited it in two authors, Sheldon and Francis Quarles. Even "raiment" has now ceased to be in use; and, except in sacred poetry, is seldom seen. 1. 2. 3. 4. 5. 6.

RAVENING, }  
 RAVIN, } *Prey, and to prey.*  
 To RAVIN. }

*The verb is more properly spelled "raven," derived*

from the Saxon "reafian," and perhaps the Latin "rapio." It occurs once in our Version, "Benjamin shall *raven* as a wolf," Genesis xlix. 27: as likewise do the substantives *ravin*, "the lion—filled his dens with *ravin*," Nahum ii. 12; and *ravening*, Luke xi. 39. Also the participle *ravening*, for which latter word we now commonly substitute the adjective *ravenous*. All these words have now become obsolete, the name remaining only in the rapacious bird, the *raven*. The verb "to ravin" is found in Shakspeare;

"Like rats that *ravin* down their proper bane;" and "ravening" is used by Sir John Cheke. Likewise the substantive "ravenie" by Thomas Norton, a writer of Queen Elizabeth's reign; and Milton writes,

"There best, where most with *ravin* I may meet."

To Ravin, 1. 2. 3. 4. 5. 6.      Ravening, 2. 3. 4. 5. 6.

**REINS.** *The inward parts, properly the kidneys;* from the Latin "renes." "The righteous God trieth the hearts and *reins*." Psalm vii. 9.

In this sense the word is obsolete. In our Version it is often used metaphorically for *the thoughts, or affections, of the heart*: similar use is made of the English word "bowels," and the Greek *σπλάγχχνον*. 1. 2. 3. 4. 5. 6.

**REReward.** Derived from the French "arrière," means that which we now usually call "*rear-guard*;" "ward" and "guard" being (as is well known) the same word; and "rere" being a more correct spelling than "rear."

"The Lord will go before you; and the God of Israel "will be your *rereward*." Isaiah lii. 12. "Rereward" is found in Shakspeare, but has long been obsolete.

**RESIDUE.** *Remainder;* from the Latin "residuum."

Though not yet entirely obsolete, this word is but seldom found in modern writings. 1. 2. 3. 4. 5. 6.

**RINGSTRAKED**, (more properly "ring-streaked,") *streaked*, or *distinguished*, by *circu- lar marks*.

The expression is used in the book of Genesis, in speaking of Laban's cattle, which were "*ring-straked*, speckled, "and spotted;" but I do not remember any other example of it. 5.

**ROOM**. This word, in many passages of the New Testament, denotes, not an apartment, but *a place for an individual to sit or stand*.

Thus the precept, "sit not down in the highest *room*," means, do not take possession of the chief and most honourable "*place at the table*." Luke xiv. 8. "I filled "one *room* of another man," says the translator of Erasmus' Paraphrase; and we still familiarly use the expressions, "*room to sit down*," "*standing-room*," &c. 1. 2. 3. 4. 5.

**SAVE**. It may be well to bear in mind that this word, so frequently employed in our Version in the sense of "*except*," is taken for an adverb, not a verb or preposition *only*, as asserted by Dr. Johnson; as may be perceived by the following instances where it is followed by a *nominative* case, 1 Kings iii. 18. "There was "no stranger in the house *save we* two." Matt. xi. 27. "*Save* the Son, and *he* to whom "the Son will reveal him." John vi. 46. "No "man hath seen the Father, *save he* which is "of God." Revelat. xiii. 17. "None might "buy or sell, *save he* that had the mark of "the beast."

**To SAVOUR**. From the French "*savourer*" and "*saveur*," *to taste*, *to relish*: and, *metaphorically, to relish in mind*.

"*Thou savourest* not the things which be of God."

Matthew xvi. 23. This active sense of the verb is now quite obsolete. Shakspeare writes,

"Wisdom and goodness to the vile seem vile,

"Filths *savour* but themselves."

1. 2. 3. 5. 6.

**SCANT.** *Scarce, short*, as applied to a measure.

This occurs twice in the Bible: the prophet Micah exclaims against "the *scant* measure that is abominable—"the wicked balances, and bag of deceitful weights," ch. vi. 10.; it is also used by Shakspeare, Bacon, and Milton.

"Yon flow'ry arbours, yonder alleys green,

"That mock our *scant* manuring." MILTON.

We now say "scanty." The verb "to scant" was formerly employed, but has fallen into total disuse. 4. 5.

**To SCRABBLE.** From the Teutonic "*schraben*," to make unmeaning marks.

It occurs only once; "David feigned himself, and "*scrabbled* on the doors of the gate:" 1 Samuel xxi. 13. The word has become obsolete, and we now use "*scribble*," to express idle, unprofitable writing. 2. 3. 4. 5.

**SCRIP.** *A small bag, or wallet*: supposed to be derived from the Islandic "*skraeppa*."

It occurs both in the Old and New Testament. Shakspeare and Milton use it, but no modern writers.

"Come, shepherd, let us make an honourable retreat;

"If not with bag and baggage, yet with *scrip*

"And *scrippage*." SHAKSPEARE.

1. 2. 3. 4. 5. 6.

**To SEETHE.** *To boil*: derived from the Saxon "*seothan*," (and possibly from the Greek *ζεειν*). Its past tense and participle are "*sod*" and "*sodden*."

All these forms occur in our Bible. It is an expression employed by Chaucer, Spenser, and Shakspeare; but has long ceased to be used: except that the participle sometimes occurs, in a secondary sense. 1. 2. 3. 4. 5. 6.



**SERVITOR.** *A servant, or attendant; from the French "serviteur."*

This expression occurs once only: namely, at 2 Kings iv. 43: "and his *servitor* said, What, shall I set this "before a hundred men?" It was common with Shakspeare and Hooker, but now is discarded from general use, though the name is still retained in some of our ancient institutions.

**SHERD.** From the Saxon "sheard," a *fragment*; more especially of *broken pottery*.

It is deduced from the verb "to shear," signifying to *clip*, or *cut*; and in various old authors is written "shard." It occurs only twice. "He shall break it as "the breaking of the potter's vessel; so that there shall "not be found in the bursting of it a *sherd* to take fire "from the hearth," &c. Isaiah xxx. 14. See POTSHerd. Sherd, 4. Shever, 1. 2. 3. 5. Shread, 6.

**SHROUD.** Derived from the Saxon "scrud," *clothing*, or *shelter*, and particularly that of a *tree*, namely, its branches.

"Behold, the Assyrian was a cedar of Lebanon, with "fair branches, and with a shadowing *shroud*:" Ezechiel xxxi. 3. This expression is found in Shakspeare and in Milton; and though at present the substantive be out of use, yet the verb is still employed; to *shroud*, that is, to lop the branches of a tree.

**SILVERLINGS.** *A silver coin.*

The word occurs only once, at Isaiah xxvii. 3: "A "thousand vines at a thousand *silverlings*;" it is now quite obsolete. A similar construction of a word may be seen in "underling," and perhaps in "sterling." At Judges xvi. 5, where each lord of the Philistines promises Delilah eleven hundred *pieces of silver* for betraying Samson, the versions of Matthew and Cranmer render it *silverlings*. 1. 2. 3. 5.

**SITH.** *Seeing that, or since*: from the Saxon

“siddhe.” “*Sith* thou hast not hated blood ;”  
Ezech. xxxv. 6.

Though now gone into disuse, this word has long been in our language, and appears so late as in the writings of Hooker and Shakspeare.

**SOD, SODDEN.** *Boiled*; from the verb “to seethe,” which see above.

Our ancestors were fond of forming past tenses of verbs by the vowel *o*; as “swell, *swollen* ;” “help, *holpen* ;” “melt, *molten* ;” and numerous others. So Chaucer has “wax, *wore* ;” and “bid, *bodden*.” 1. 2. 3. 4. 5.

**TO SOJOURN.** From the French “sejourner,” *to dwell for a time, but not so as at our own home.*

This verb, with its derivatives “sojourner,” “a sojourning,” &c. is of frequent occurrence in our Bible : and though now nearly discarded, is found abundantly in Shakspeare, Milton, and earlier writers. 3. 4. 5. 6. [Sojourner, 1. 2.]

**SOMETIMES.** This word, which now bears the more extended signification of *occasionally, at one time or other*, in our Bible is invariably restricted to the sense of *formerly*, (being the rendering of the Greek *πότε*).

It occurs in the Epistles only. “Ye who *sometimes* were far off, are made nigh by the blood of Christ :” Ephes. ii. 13. Shakspeare and his contemporaries wrote not “*sometimes*,” but “*sometime*.”

**SORE.** This word is used, in our Bible, not only as a *noun substantive*, signifying a *boyl, wound, or sore place* ; but likewise as an *adjective*, of cognate meaning ; and also as an *adverb*, bearing the secondary sense of *intensity, or earnestness*, as well as of *distress*.

Thus we read, at Judges x. 9 : “Israel was *sore* dis-



"tressed:"—xiv. 17. "Samson told her, because she lay *sore* upon him." Mark xiv. 33. "Jesus began to be *sore* amazed." &c. &c. &c. Todd, in Johnson's Dictionary, cites Gower, and another old authority given in Fox's Book of Martyrs, but does not notice any of the above-named instances. 1. 2. 3. 4. 5. 6.

**To SPEED.** From the Saxon "*spedian*," signifies, in our Version, not only to *hasten*, its primary and more usual acceptation; but also to *succeed*, and more particularly to *succeed well*.

At Judges v. 30. the wife of Sisera asks, "Have they not *sped*?" Compare Genesis xxxiv. 12; and 2 John 10, 11. Shakspeare, Milton, and others, employ the verb in this sense; but at the present day it is almost wholly superseded by, and lost in, the other. 2. 3. 4. 5.

**SPRING.** Besides its more usual acceptations, *the vernal season*, and *a fountain of water*, this word, in some passages of our Bible, denotes the *rise*, or *commencement*, of any thing.

As, "*the spring of the day*," in Samuel, and "*the day-spring*," in St. Luke: likewise at Deuteronomy iv. 49, "*the springs of Pisgah*;" meaning, not the fountains, but the *rise*, or *foot, of the mountain*. 2. 3. 4. 5.

**STEAD.** *A place*; derived from the Saxon "*sted*."

At 1 Chron. v. 22. occurs the word "*steads*," *places*. At this day we seldom use the plural form; nor indeed the singular, except in conjunction with the preposition *in*, as "*instead*," "*in his stead*," &c.: or in compound words, as "*homestead*," "*bedstead*," &c. Chaloner, Spenser, Fletcher, and other old authors, employed this expression freely: "*Ye aske me, what stede these stand me to*." Chaloner. And from it come "*steady*," "*steadfast*," and other derivatives still retained in common use. 2. 3. 4. 5.

**STONE-BOW.** An engine of war, formed for discharging stones in the manner of arrows from a bow : (in Latin, *balista*).

It occurs only once, at Wisdom v. 22 ; " Hailstones " full of wrath shall be cast as out of a *stonebow*;" but is used by Shakspeare, and other contemporary authors.

" O ! for a *stone-bow*, to hit him in the eye."

SHAKSPEARE.

**STRAIGHT and STRAIT.** As these two adjectives are of very frequent occurrence in our Bible, it may not be without use to point out the difference between them, (at least, that which our translators designed to make.) " Straight" is taken for *that which is right, not crooked*; as " a *straight* line;" and its origin is assigned in the Saxon " *strac*" *direct*, from the verb " *streccan*" to *stretch*. From this come the adverbs " *straight*" and " *straight-way*," and the verb " to *straighten*."

" *Strait*" is said to be derived from the French " *estroit*;" and is employed in the sense of *narrow, close*, and thence *difficult*: allied to it are, " a *strait*," a *narrow pass*, and metaphorically *distress*, or *difficulty*; " to *straiten*," " *straitly*," " *straitness*," " *strait-laced*," with numerous others.

But in truth this distinction of spelling is not everywhere observed; nor is it certain that the assigned etymologies are the true ones. If we should simply *transpose the meaning* commonly attributed to each, and then say that " *strait*" was deduced from the Latin " *stratus*," *laid down, ready prepared*, and " *straight*" from " *strictus*," *confined*; we might still retain the distinction of letters, and might have suggested a derivation not wholly divested of probability.

Still, against the idea that the two words are really distinct, we must remember that in ancient writers the use of either appears to be almost indifferent: we have " *strayt*," " *straight*," and " *streight*," in one and the

same sense: the letters *gh* are inserted or omitted by ancient writers without apparent cause: e. g. in the Paraphrase of Erasmus we have, for "slay," *sleagh*; "convey," *conveygh*; "astray," *astragh*; "stay," *staigh*; and on the other hand, in Sir John Cheke, and Sir T. Chaloner, we find *waied* for "weighed;" with many other examples which will present themselves to an observant reader.

**STRAKE** is the old præterite of the verb "to strike;" for which we now say "struck."  
"They *strake* sail." Acts xxvii. 17.

**STRAKE.** A noun substantive, meaning *a line of colour*. "Jacob took him rods,—and pilled "white *strakes* in them." Genesis xxx. 37.

This word we now spell "streak;" which in fact is nearer to its root, the Saxon "stricc." 1. 2. 3. 4. 5.

**To STRAW.** This verb we commonly now spell "*strew*:" but its etymology, the Gothic "*strawan*," seems rather to require that mode of spelling which is uniformly adopted in our Bible. "Others cut down branches from the "trees, and *strawed* them in the way." Matt. xxi. 8.

Horne Tooke conceives it to be derived from the substantive "straw;" and to signify "*to scatter*," as straw is scattered about the fields. 1. 2. 3. 4. 5. 6.

**To SUNDER.** *To part, or separate*; from the Saxon "*sundrian*."

Used by Shakspeare, Donne, Dryden, and others. The verb is found only once in our Bible, in the book of Job: where it is said of the Leviathan, that his scales "stick together, that they cannot be *sundered*;" ch. xli. 17. But the noun "*sunder*," joined with the preposition *in*, meaning *in two parts*, occurs frequently. Instead of this form, we now generally employ the adverb "*asunder*;" *a*, as is well known, being often substituted

for *in*: thus we say "asleep," for "in sleep," &c.; and in 1 Peter iii. 20. we read, "while the ark was a *preparing*;" i. e. *in preparation*. Horne Tooke has remarked, that this word in all its varieties is found in all the northern languages, and comes originally from the Anglo-Saxon "*sond*," signifying *sand*. Lexicographers in general are silent on this ingenious and probably correct etymology. 1. 2. 3. 4. 5.

**SUNDRY.** *Several*: that is, separated, or *sundered*.

The word occurs only once, at Hebrews i. 1: "God, who at *sundry* times and diverse manners spake," &c.: but is used by Hooker, Spenser, &c. being generally written "*sondry*," or "*soondry*." It is obsolete at the present day. 4. 5.

**To TABOUR.** *To beat, as on a drum*; derived from the French "*tabour*."

The word occurs only once, at Nahum ii. 7. "Her maids shall lead her as with the voice of doves, *tabring* (or *tabouring*) upon their breasts." This verb is found in Chaucer; but has long been obsolete, though the substantive "*tabour*" is still retained in use.

"*They tabouren in your earis many a soun.*"

CHAUCER.

The "*tabret*" of the Bible is a "*tabouret*," or *small drum*.

**TACHE.** *A loop, button, or catch.*

The ancient word was "*tack*." It occurs only in the book of Exodus, in a description of the curtains of the Jewish tabernacle. W. Tyndall, in his Prologue to the Pentateuch, uses the cognate verb "*to tache*:" "*We be tached*," that is, "*we are hooked, or caught.*" 1. 2. 3. 4. 5.

**TALE,** *Reckoning*, (to be distinguished, by learners, from "*tale*," a *narrative*,) is derived from the Saxon "*telan*," to reckon.

In this sense the word is used four times by our translators; viz. at Exod. v. 8, and 18: 1 Samuel xviii. 27:



and 1 Chron. ix. 28: "The *tale* of the bricks—you shall "lay upon them." 2. 3. 4. 5.

**TARGET**; a *buckler*, or *light shield*.

It is a word of Saxon or Celtic origin; used by Shakespeare and various other writers. Goliath "had greaves "of brass on his legs, and a *target* of brass between his "shoulders." 1 Samuel xvii. 6. 4. 5. 6.

**TIRE**, and **To TIRE**. *To dress*, or *adorn*, and properly *the head*; from the Saxon verb "tiran."

"Jezebel—*tired* her head." 2 Kings ix. 30. "The "Lord will take away—their round *tires* like the "moon." Isaiah iii. 18. The noun is spelled "tiar" (as if from the Latin "tiara") by Milton, Dryden, and Sheldon, one of our early dramatists; also "tyer" in the Genevan translation of the Bible. Instead of these words we now say "attire;" as "array," "aware," &c. &c. 4. 5.

**TITTLE**. *A point*, or *dot*; a *small particle*.

It is used twice only, in speaking of the Jewish law, at Matthew v. 18. and Luke xvi. 17: "One jot or one "tittle shall in no wise pass from the law." It has reference peculiarly to the Hebrew letters. It occurs in the writings of Milton, Clarendon, and South. 1. 2. 3. 4. 5. 6.

**TOUCHING**. This participle has obtained the sense of a preposition, namely, *concerning*, [which itself is a precisely similar instance,] not only from our translators, but likewise from Shakespeare, Hooker, Raleigh, and other authors. 1. 2. 3. 4. 5. 6.

**TONGUES**. In the New Testament this word [Greek γλῶσσαι] is specially used to designate *languages naturally foreign to the speaker*, the use of which had been extraordinarily granted *to him for the conversion or edification of his*

hearers. "They of the circumcision were  
"astonished—for they heard them speak with  
"tongues." Acts x. 45, 46.

**TRAVAIL.** *Labour*: both a verb and substantive; derived from the French.

The meaning is, "labour in general," (as observable in our early writers), but more particularly *that of childbirth*, the sense in which our translators most frequently have employed the expressions. "A woman when she is  
"in *travail* hath sorrow." John xvi. 21. 1. 2. 3. 4. 5. 6.

**To TROW.** *To think, or imagine.*

This verb, of Gothic origin, occurs only once, at Luke xvii. 9: "I *trow* not:" but is used by Chalonier, Sidney, Shakspeare, Hooker, &c. It is now obsolete.

"He *troweth* lightly harm of every man." CHAUCER. From it Horne Tooke derives "true," as "being that  
"which is *trowed*;" and "truth," as "that which  
"one *troweth*, or firmly believeth." It is remembered, that in ancient authors we find truth written *trouth*.  
1. 2. 3. 4. 5. 6.

**To UNDERGIRD.** This expression, which I have not met with elsewhere than at Acts xxvii. 17, "They used helps, *undergirding* the  
"ship," appears to denote *the binding of ropes, or cables, below the ship*, for the purpose of keeping its parts together. [Greek *ὑποζωννύοντες*.] 2. 4.

**UNDERSETTER.** Solomon's brasen bases of the lavers in the Temple had "*undersetters*," or *pedestals*. See 1 Kings vii. 30. and 34.

I find no other instance of this word: but Dr. Johnson cites its cognate, "*undersetting*," used in the same sense by Wotton, on Architecture. 2. 3. 4. 5.

**UNICORN.** Without reference to any fabulous or fancied beast, it is generally agreed, that b



the "unicorn" of Scripture we are to understand the *Rhinoceros*. "My horn shalt thou exalt like the horn of an *unicorn*." Psalm xcii. 10. &c.

**UNWITTINGLY.** *Unknowingly; unconsciously*: derived from "to wit;" which see below.

Cities of refuge were appointed by the Israelites, "that the slayer that killeth any person unawares and *unwittingly* may flee thither." Josh. xx. 3. The adverb was much used formerly: and even now is scarcely obsolete. The participle "unwitting," as likewise the adjective "unwitty," appear in sir Thomas Chaloner. 1. 2. 3. 4. 5.

**WARE.** *Expectant; provided against*. "They were *ware* of it, and fled" &c. Acts xiv. 6. "Other damages, of which we be not *ware*." Chaucer.

For this, at present, we commonly say "aware:" but the adjective "wary," and the substantive "wariness," &c. are still retained in use. 1. 2. 3. 4. 5.

**To WAX.** *To grow; or, to become*: derived from the Saxon "weaxan."

"The child grew, and *waxed* strong in spirit." Luke i. 80. This expression is found frequently in our Bible, and in the best ancient authors. "No more than an arm that is smitte fro the bodye, maye return agen" and *waxe*." Chaucer. But it is now obsolete. 1. 2. 3. 4. 5.

**WAYFARING** (man). *A traveller*.

"He spared to take of his own flock—to dress for the *wayfaring* man that was come unto him." 2 Samuel xii. 4. Of similar composition are the words "warfare," "*seafaring*," and others, many of which are still in common use. "Wayfaring" occurs in the Paraphrase of Erasmus, and in the works of Dr. Hammond. 2. 3. 4. 5.

**TO WEEN.** *To think, or imagine: from the Saxon "wenan."*

Antiochus departed, "*weening* in his pride to make "the land navigable." 2 Maccab. v. 21. This word was used by Chaucer, sir Thomas Chaloner, Shakspeare, Spenser, and Milton.

"*Weening* to prosper, and at length prevail

"Against God and Messiah." MILTON.

But it is now discarded.

**WHIT.** *A thing: from the Saxon "wiht."*

"I was not *a whit* behind the very chiefest apostles." 2 Cor. xi. 5. "And Samuel told him *every whit*." 1 Sam. iii. 18. The expressions, "a whit," "no whit," "any whit," "every whit," &c. were formerly in common use with the best writers, as Cranmer, Sidney, &c. "We love, and are *no whit* regarded." (Sidney.) But they have become nearly, if not quite, obsolete. 1. 2. 3. 4. 5.

**WIMPLE.** *A veil, or covering for the throat and neck: supposed to be derived from the French "guimpe."*

The word occurs in the Bible only once, among the articles of female apparel which the Lord threatens to take away from the daughters of Zion, "the mantles, "and the *wimples*, and the cringing-pins." Isaiah iii. 22. But it is found in Gower, and in Spenser's *Fairy Queen*; and Chaucer describes his Wife of Bath as being "*gwimpled* well." 4. 5.

**WINE-BIBBER.** *A drinker of wine; a drunkard. "They say, Behold a man gluttonous, and a wine-bibber." Matth. xi. 19.*

I do not remember to have met with this compound in any profane author. The verb "to bib" (*to drink*) is cited in the Dictionaries from Camden and Phineas Fletcher; but an earlier instance is to be found in Walter Lynne's translation of the Third Book of Maccabees, published in 1550; "not to bib and bowl in." Ch. vi. 36. 1.

WINE-FAT. See under the word FAT.

WISE. A noun substantive, derived from the Saxon "wise," and signifying *mode*, or *manner*.

The expressions, "on this wise," "in any wise," "in no wise," occur several times in the Bible, and are found in ancient authors of good repute. "In most *humble wise* shewen unto your Highness your true and faithful subjectes." Acts of Parliament during the reigns of Henry VIII. and Queen Elizabeth. "Many a *sundry wise*." Chaucer. But at the present day the simple word is seldom heard: though its compounds "otherwise," "contrariwise," &c. still retain their places; and this, notwithstanding that in several instances "wise" has been corrupted to "ways." 1. 2. 3. 4. 5. 6.

WIST. The past tense, and also passive participle, of the verb "wiss," *to suppose*, or *think*; derived from the Saxon "wissan."

"Their eyes were heavy, neither *wist* they what to answer him." Mark xiv. 40. This verb is constantly found in our ancient writers, as Tyndall, Ascham, Sidney, and Shakspeare. "It is well *wist*." Chaucer. But it has now gone into disuse, though we still retain its derivatives, "wise," "wisdom," &c. &c. in familiar use. 1. 2. 3. 5.

To WIT. *To know*: from the Saxon "witan."

"We *witen* for all we have kunning," is Wicliffe's version of 1 Corinth. viii. 1. It would appear from the variations in the spelling of this word, that at a very early period it became unfashionable, and little used. Chaucer wrote it both "wite," "wit," and "weet;" and in the time of Spenser and Shakspeare the last mode of the three was retained: its past tense "wot" also was *itself taken* for the present tense of a distinct verb "to wot:" "my master *wolte*th not what is with me in the house." Genesis xxxix. 8. [and so used by W. Tyndall.] The phrase "we do you to wit," occurring at 2 Corinth ix. 1, and used also by sir T. Chaloner, means

"we give you to understand," or "we inform you;" equivalent to that in Erasmus' Paraphrase, "we do you "to know." We still retain the verb in one legal phrase occurring in formal instruments, namely, "to wit;" [which Horne Tooke interprets as signifying not *to know*, but *to be known*: an interpretation which may be doubted, the expression being an abridged one for "we do you "to wit;"] in other respects it has become obsolete; although its derivatives "wit," "witty," &c. &c. still are in every-day use.

**WITH.** *A twig; or, a band of twigs.*

This word occurs only once, in the history of Samson, Judges xvi. 7: "If they bind me with seven green "*withs*—then shall I be weak." We still call some species of willow *withy trees*, as if peculiarly adapted for the making of *withs*. "Do that with a slender twist, that "none can do with a tough *with*." John Lilly. The word is found also in Bacon, Ogilby, and some later writers quoted by Horne Tooke; and is said to be still used in certain parts of England. "An Irish rebel put "up a petition that he might be hanged in a *withe*." Bacon. 2. 3. 5.

**WITTINGLY.** *Knowingly*: from "witting," the participle of the verb "wit," *to know*.

It occurs in the Bible only once, at Genes. xlviii. 14: "Israel stretched out his right hand—guiding his hands "*wittingly*." "He that by strife denyeth truth *wittingly*." Chaucer. Both it and its compound "unwittingly" are still in use, though but seldom. 1. 5.

**WONT.** The past tense and participle of the old verb "to wont," or, more properly, "to "won;" derived from the Saxon "*wonian*," and signifying *to use*, or *be accustomed*.

"Now at that feast the governor was *wont* to release "unto the people a prisoner." Matth. xxvii. 15. Ancient writers sometimes employed this verb as a neuter: "*she wont* to make a feast." Spenser. But more frequently the expression was, as in our Bible, "to be "*wont*." From hence was coined the participle "*wont*—



"ed;" which even now (at least in poetry) is not obsolete. 1. 2. 3. 4. 5. 6.

To WOT. *To know.* See under WIT.

WRATH, *anger*; and WROTH, *angry*.

These two words are of Saxon or northern origin; derived, according to Horne Tooke, from the Saxon "wriþan," *to writhe*. "Who hath warned you to flee from the *wrath* to come?" Matth. iii. 7: and, "His lord was *wroth*, and delivered him to the tormentors." Matth. xviii. 34. The substantive is found abundantly in Spenser, Shakspeare, and others; the participial adjective, so frequently employed by the authors of our Version, does not so often occur elsewhere; but it is found in Chaucer and in Milton. It may be observed also, that Chaucer uses "to wrath" as a verb. 1. 2. 3. 4. 5. 6.

WREATHEN. *Twisted, or turned.* It is the old form of the participle from the verb "to wreathe;" instead of which, we, at this day, say "wreathed."

In ancient times a very numerous class of our verbs, more particularly those of one syllable, or the compounds of such, as "for-give," "for-get," "en-grave," &c. formed their preterites and passive participles with the termination *-en*. Several of these we still inflect in this manner; others have been changed to *-ed*, as "baken," "folden," "unwashen," &c. &c. &c. Among the ornaments of the high-priest's ephod we find mentioned "two chains of pure gold, of *wreathen* work." Exodus xxviii. 14. In the list of Cardinal Wolsey's gold and silver plate we find "one peyre of candilsticks with *wrethin* shankes." 1. 2. 3. 4. 5.

WROUGHT. The past tense of an old and disused verb, signifying *to work*.

Dr. Johnson and Horne Tooke, both great names, insist on its derivation from the verb "to work," by a *transposition* of letters. It may be so; yet there does not seem an absolute necessity for resorting to this far-

fetches attempt at assigning an origin, inasmuch as our language still retains the cognate substantive "wright," a *worker*; instances of which are adduced by Johnson, though undoubtedly the word is far from common. In composition we continue to employ this expression, viz. "wheelwright," "cartwright," "shipwright," "wainwright;" and the word "Churchwright" occurs in a manuscript letter of Archbishop Ussher to the Lord Deputy and Council of Ireland, now remaining in the library of Trinity College, Dublin. Be it remembered, that Horne Tooke, though an acute observer, had a particular system to build up; of which building this is not one of the best wrought stones. His explanation certainly appears forced and unsatisfactory. 1. 2. 3. 4. 5. 6.

**TO YEARN.** *To long; to feel the pain of longing desire:* derived from the Saxon "gyrnan."

This expression occurs only in two passages of the Bible: "Joseph made haste, for his bowels did *yearn* upon his brother." Genes. xliii. 30. Again, at 1 Kings iii. 26. It appears in Shakspeare, Spenser, and other contemporary writers; and even yet is not wholly obsolete.

"Falstaff is dead, and we must *yearn* therefore."

SHAKSPEARE.

2. 3. 5.



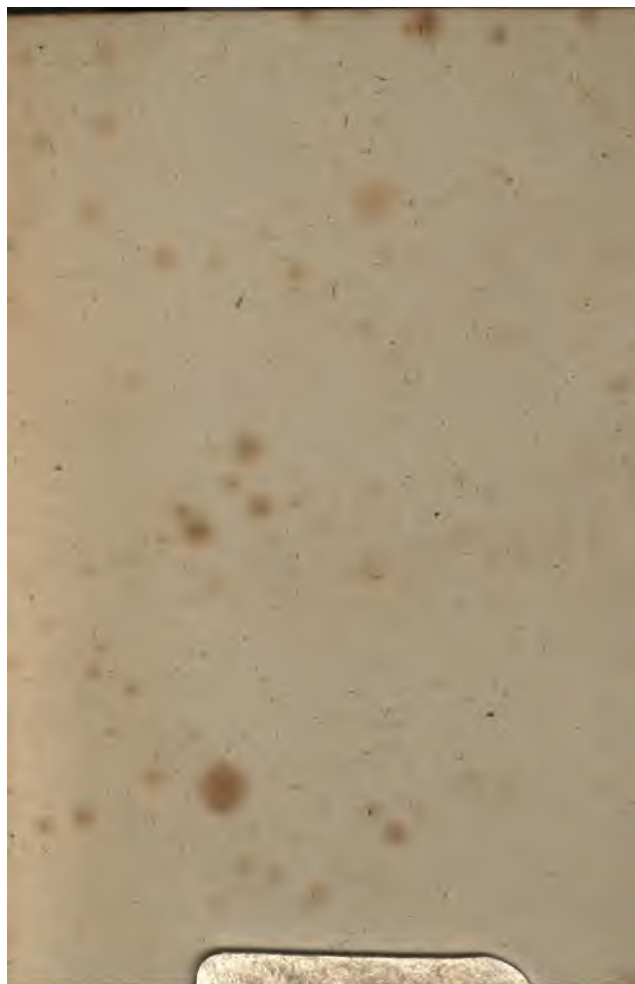
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